Christian Secretary.

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The Conversion of Paul.

BY THE LATE DR. EMMONS.

His conversion produced a still more important effect. It disposed and qualified him for the most extensive influence in the world. His love and gratitude to his gracious Redeemer, who had arrested him in his mad career, and plucked him as a brand out of the berning, constrained him to devote himself entirely to his service. He felt as though he could never do enough for him who had died for him, and saved him from the wrath to come. He wished to know what Christ would have him to do; and when Christ told him, he was all obedience to his commands. So he says himself. "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen: immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me: but I went unto Arabia, and returned again unto Damascus." And in giving an account of his conversion to Agrippa, he says, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." His conversion sanctified all his talents, his learning, and his rich fund of knowledge, and disposed him to consecrate them all to Christ in the work of the ministry. In this, he did more to convert sinners, to promote the kingdom of Christ, and to destroy the kingdom of darkness, than any other man, either before, or since his day. He was a master builder in the church of Christ, and the most eminent and useful preacher that ever lived, except him who spake as never man spake. He was superior to all the other apostles in ministerial qualifications. He had read and studied the Bible at the feet of Gamaliel. He had read and studied at Tarsus, the Greek and Roman poets, philosophers and orators, among whom Longinus gives him an elevated rank. He was able to set the gospel in the most luminous and convincing light, and to confound all gain-sayers. And he spent his time, employed his talents, and sacrificed every personal interest, in building up the cause, which he once endeavored to destroy. At last, he sealed his testimony with his blood. All this great good was the happy fruit and effect of his saving change. I will add,

That his genuine conversion prepared him to live happily, and die triumphantly. Though he exposed himself to innumerable dangers, and scenes of suffering; yet he enjoyed that peace which the world could not give, nor take away. Says he, "We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." He enjoyed unspeakably more happiness, than he could have done in pursuing and obtaining the worldly objects which once absorbed all his attention, and engrossed all his affections. He received, according to Christ's promise, an hundred fold more of true happiness, even in this world, than he could have otherwise enjoyed. And at the close of life, he received a glorious recompense of reward, which gave him the triumph over death.

Hear him at the close of life. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Such were the great, and happy, and glorious effects of Paul's conversion. And these effects are continually flowing from it, and will continue to flow from it forever and ever.

Remarks. 1. The conversion of Paul affords a clear and convincing evidence of the divinity of the gospel. Paul was once a bitter and powerful enemy to the gospel, and exerted himself to the utmost, to refute its truths and divinity. He had the most favorable opportunity to detect its falsehood, had it been false—he lived at the time and place where it was first published—he was heartily opposed to it—he had great talents and great information—he had great friends and patrons, and powerful motives to overthrow the gospel. But it awakened, convinced, and converted him. And ever since it has been "mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

2. The conversion of Paul demonstrates, that no sinners are beyond the reach of conviction and conversion. No person, perhaps, was to human appearance less likely to be converted than Paul. He was stupid—obstinate—approved and applauded by great and respectable friends—and had met with great success in his career of wickedness. But he was arrested, awakened, convinced and converted. Who then is beyond the reach of special, sovereign grace?—*Bost. Recorder.*

Remarks on Revivals.

The following excellent remarks on the present revivals we take from the Congregational Journal:

It is observable, also, that nearly all evangelical denominations share in the blessing, and share in it so equally, that it is impossible to say which is the most favored. The reception of the heavenly gift has naturally induced the spirit of heaven among brethren of different names, but one in heart, who have forsaken their bickerings, and jealousies, and party strifes, for the noble work of converting sinners from the error of their ways, and saving souls from death. The religious papers of different denominations, which are the true index of the state of the churches, have little of controversy and bitterness; while Christian professors, recognizing one another as brethren, walk together and labor together as heirs of the same grace of life.

It may also be noticed, that the present divine influence reaches nearly all the great centres of population. To a greater or less extent the Gospel is having free course and being glorified in Hartford and New Haven, Conn.; Brooklyn, New York, Troy, and Buffalo, N. Y.; Philadelphia, and the large towns around it, in Pennsylvania; and the cities of Baltimore, New Orleans, St. Louis, and Cincinnati. It is not only important that such central points of population should be centres of divine influence for the sake of the population, but for the additional reason, that their intercourse with the country in business, in travel, and social relations, is the magnetic wire which conveys the influences and impulses of the city to the surrounding society and the remotest sections. The work is begun at Jerusalem, that it may spread out and widen to the plains of Jordan and the mountains of Gallilee.

Such are our hopes; they may be disappointed; but when have they had so much foundation to rest upon? What is needed for their fulfilment is that those who believe in revivals and seek them, take their true position, that of profound humiliation before God. They should feel that they are nothing, and God all in all; that of themselves they can do nothing, while through Christ strengthening them they can do all things. Instead of talk there should be prayer; instead of noisy garrulity silence; instead of boasting, self-distrust, and self-abhorrence. There should be preaching of the truth, and not rant and declamation to arouse the passions; the exhibition of Christ, and not of one's self; close and vigorous grappling with conscience, but in the tenderness of friendship and love, not in the spirit and air of a theological bravo; and offensive truths, when spoken in love and bathed in tears, if they cause offence, are still the sword of the Spirit to slay the enmity thereby.

Ministers of the sanctuary! Captains of the Lord's host! and all ye who fear God and wait for his Son's appearing and kingdom, hearken to what the Spirit is now saying to the churches.

WHY DO YOU PREACH?—Answer. To win souls to Christ. "The sum and end of preaching," says Tillotson, "is to bring men to repentance, and a firm belief in the Gospel." It is too certain that by far the larger portion whom we address, need to be addressed as men still at enmity with God—still requiring to be "won to Christ."

LOUIS PHILIPPE AND DANTON.—A singular anecdote is told of the Duke de Chartres, now the King of the French, which can hardly have been published without the warranty of that high personage. Some business having brought him from Dumouriez's army to Paris, soon after the massacres of September, Danton sent for him, and informed him that he had heard that he ventured in conversation to speak too freely on that subject. He told him he was too young to judge of such matters, and added, "For the future be silent. Return to the army; do your duty; but do not unnecessarily expose your iife. You have many years before you. France is not suited for a Republic; it has the habits, the wants, and the weaknesses of a monarchy. After our storms it will be brought back to that by its vices or its necessities. You will be King! Adieu, young man. Remember the prediction of Danton."—*Edinburgh Review.*

Too Much Money.

Said a friend to us last evening—"I never saw but one man in my life, who acknowledged he had quite as much money as he knew how to dispose of. I had called to his house one day, when a gentleman present urged him to a scheme from which he might realize a great profit. "You are right," said he, "as regards the probable success of the speculation, but I shall not embark in it; I have too much money now." This very uncommon remark struck me most forcibly; and after the gentleman retired, I asked Mr. P. to explain. "Yes," said he in reply, "I would not cross the street to gain thousands; I should be a happier man if my income were less. I am old, and in a year or two whatever I possess will avail me nought—my daughters are dead, and I have three sons upon whom I looked with a father's pride. My own education had been neglected, my fortune was gained by honest labor and careful economy; I had no time for study, but I resolved that my sons should have every advantage. Each had the opportunity of gaining a fine classical education, and then I gave them the choice of a profession.—The eldest would be a physician; the second chose the law; the third resolved to follow my footsteps as a merchant. This was very well—I was proud of my sons, and hoped that one day I might see them distinguished, or at least useful to their fellow men. I had spared no expense in their training; they had never wanted money, for I gave each of them a liberal allowance. Never had men fairer prospects of beceming honored and respected; but look at the result. The physician has no patients—the lawyer not a single client, and the mercant is above visiting his counting house. In vain I urge them to be more industrious. What is the reply? "There's no use in it, father—we never shall want money, we know you have enough for all." So look at my disappointment. Instead of being active, energetic members of society, my sons are but idlers, men of fashion and display. True they have but few vices—perhaps not so many as their associates; they have never done anything to bring disgrace upon my name—but I had expected them to add to the little reputation I may have gained. It is not the money that I care for; as my son says, I have enough for all. But let the physician attend the poor, and the lawyer see that justice is done to those who have not means of paying the enormous fees now required by the members of the bar. The merchant may not need the reward of his labors, but there are a thousand benevolent institutions to the support of which it would be a pleasure for me to see him contribute. They would at least be useful, each in his vocation, to those around them; now selfish amusement is their only aim. This is the burden upon my heart, and this is the reason of the remark you listened to. Had they been obliged to struggle against difficulties to gain their professions, and were they now dependent upon their own exertions for support, my sons would have gained honor to themselves and me."

This is the experience of many a wealthy parent, though all do not grieve at the result. It has almost passed into a proverb, that "nothing can be expected of rich men's sons;" and in looking about us at the distinguished men of our own day, how few do we find who have been nursed into greatness.

The farmer's son studies in intervals snatched from active labor, he gains the rudiments of a thorough education from well thumbed books which he cons over by the floating flame of the winter's fire or the misty light of the gray dawn. His task is rendered doubly hard, inasmuch as he is without an instructor, and must solve the most difficult problems, and unravel the most intricate truths, simply by his own persevering efforts. At length his task is in a measure accomplished, the first step is gained; but a new difficulty arises. He is without means, and must serve a long and tiresome apprenticeship as a teacher, a clerk or often the two combined, ere he can save enough to enable him to enter college.

Three or four years of close study, with the most rigid economy, brings him to the threshold of active life, and should he choose a profession, the same scenes must be in part enacted ere his object is accomplished.

Mark well the contrast. Which man, think you, is best fitted to succeed? Surely, not he who has been cradled in luxury, and bribed along the path of knowledge? No, rather would we trust the self-made man who has already o'ermastered difficulty under which one less resolved would have fallen; and though the one may be favored by position, connections and ample means, it is more than probable that the other will look back upon him whom he has far outstripped in the race of life.—*Neal's Gazette.*

Gold is the best metal—and for purity not subject to rust as all others; and yet the best gold hath some dross. I esteem not that man that hath no faults. I like him well that hath but a few, and those not great.—*Bishop Hall.*

Crisis of the Immortal Soul.

Let every man consider that he is dependent upon the spirit of God which may at any time leave him to himself.

In this respect, he may be compared to a ship upon Niagara river between Lake Erie and the falls. The calm, still waters of the lake are above it, the thundering precipice below, and all the way between, a constantly increasing current, bearing it downward; while a propitious breeze is blowing towards the lake, sufficient to overcome the power of the current and waft it upward to the lake. But the sails are all furled; the captain and all on board wish to enjoy the pleasant scenery around them.—Some doubt whether there is any cataract; others think there is, but that is so far off that it need not be feared yet; they can turn at any time. Thus they float merrily along, amid wine, and song, and dance, and revelry, so intent upon their pleasure that for hours they do not notice a fearful fact, that the wind has ceased to blow. At length they are roused from their dream of security, and look out upon the calm, blue heavens; not a leaf moves. They are filled with dismay. The captain cries out, "about ship—put on all her canvass."—"Ay, ay, sir," replies the helmsman, and the helm is "hard up." The sails are spread, but they flap against the masts.—There is no power to the helm. She turns her prow to the lake of safety; but it is only to float backwards down the stream. The current increases; they shriek aloud for help, but help cannot come. They ply their oars, but there is no perceptible check to the descent. Islands and green banks seem to be gliding past them like magic; the thundering roar of the cataract is heard; now they enter the curling and eddying rapids; a few moments of agonizing cries of despair, and a few of breathless, silent, shivering expectation, and the noble ship plunges into the abyss, and is dashed to atoms. But when was that ship lost? Not merely when it struck the foaming flood, but when the wind ceased to blow upon it, as it floated quietly on that smooth stream; when the only agency that could possibly arrest its downward course, ceased to act; then destruction was as sure as at the last moment.

In like manner, the soul that God has left may float down the stream of time, and dream of safety and future repentance, while it is lost. Its day of merciful visitation is passed. "The door is shut."

The Hebrew Government.

The theme of Professor Wines discourse in his fifth lecture, was the great maxims on which Moses founded his civil policy.

The doctrine that agriculture constituted the best basis of the prosperity and happiness of a nation, was the third great principle of the Mosaic constitution. Not a single regulation favoring foreign commerce was found in the entire code. This was remarkable, and would strike many persons, particularly in a commercial emporium, with astonishment. Doubtless one cause of this was, that Moses wished to separate the Israelites as much as possible from other nations, for the prevention of idolatry. But, indeed, was foreign commerce, he asked, the greatest blessing a State could enjoy? Was it the greatest enricher of nations?—Did the Israelites find it so under Solomon? The treasure obtained by it proved a golden weight that crushed their free institutions. And had not we ourselves felt the evil effects of an over-estimate of foreign commerce, and a consequent neglect of agriculture? Was it not one of the causes of that terrible financial convulsion, which a few years ago shook this country like an earthquake?

A fourth fundamental principle of the government was universal education. Here the constitution shone with peculiar lustre. Moses took the greatest pains to insure the instruction of all the children in the State, particularly in the knowledge of the laws, religion and history of their own country. Teaching was one of the great functions of the Levites.

A fifth principle was the encouragement of *union*, the union of hearts, opinions and sympathies throughout the nation. And this was more effectually secured by the annual and other festivals, than it was among the Greeks, by that stroke of mere worldly policy, the institution of the public games.

A just balance of power between all the departments of government, was the last maxim on which the polity of Moses was founded. Never was this great and wise principle more thoroughly inwrought into political organization, than in the commonwealth of Israel.

Such were the great ideas on which Moses founded his government. What better basis of civil polity? What nobler maxim of political wisdom does the present century afford, despite its loud cry of social progress? The institutions founded on these maxims tower up amid the barbaric darkness and despotisms of antiquity, the great beacon light of the world.—*Christial Intelligencer.*

It is bettter to give than to receive.

"Pray that Sermon."

A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent gospel sermon in the pulpit, and in presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance.

"I have but just one remark to make," was his reply, "and that is, to request you to pray that sermon."

"What do you mean, sir?"

"I mean literally just what I say; pray it, if you can, and you will find the attempt a better criticism than any I can make upon it."

The request still puzzled the young man beyond measure; the idea of praying a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God undertook to make it a prayer. But it wouldn't pray; the spirit of prayer was not in it, and that, for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks.

"I have no remarks to make," was his complacent reply, "you can pray that sermon."

The singular advice of this shrewd pastor would not be inappropriate to correspondents of a religious newspaper, especially when they write on controversial topics. If they would always pray their articles from beginning to end, before they forward them, their discussions would doubtless elicit a great deal more truth, and a great deal less of ill feeling.

By observing this rule, they would give editors also the delightful satisfaction of believing that they are doing more good than harm by the publication of their articles.—We suggest this as an important practical hint to our correspondents, hoping that their piety and good sense will not overlook or neglect it.—*Watch. Valley.*

John Q. Adams.

The Rev. Mr. Phelps of the First Baptist Church, delivered a sermon on the death of the patriarch John Quincy Adams, on Sunday evening last, to a full house, from the following text:—"He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty."—Job. XII., 20, 21.

The discourse was listened to with great interest, and was one of marked ability.—The following hymn was sung on the occasion, and it is a singular fact that it was written by Mr. Adams, and formed a part of the Baptist Collection, called "The Psalmist." It is as follows:

"THE SWIFTNESS OF TIME."

BY J. Q. ADAMS.

1. How swift, alas! the moments fly!
How rush the years along!
Scarce here, yet gone already by—
The burden of a song.

2. See childhood, youth, and manhood, pass,
And age with furrowed brow;
Time was—time shall be—but, alas,
Where, where in time is now?

3. Time is the measure but of change;
No present hour is found;
The past, the future, fill the range
Of time's unceasing round.

4. Where, then, is now? In realms above,
With God's atoning Lamb,
In regions of eternal love
Where sits enthroned I AM.

5. Then, pilgrim, let thy joys and fears
On time no longer lean;
But henceforth all thy hopes and fears
From earths affections wean.

6. To God let grateful accents rise;
With truth, with virtue, live;
So all the bliss that time denies,
Eternity shall give.

New Haven Palladium.

PIUS IX. IN NEW YORK.—A converted Roman Catholic priest of this city, who has in years past been quite intimate with the present occupant of the Papal chair, and who is perfectly familiar with his personal history, states that his first position, of any prominence, was that of a membership in the *Garde Nobile.* While thus engaged, he was induced to take a vow, threw up his office, and became priest. Not long after, he went as a missionary to Chili, and while on his way, visited the city of New York. His stay in Chili not being very protracted, he returned to Italy, where he was appointed Papal Nuncio to Naples, and by a train of peculiar circumstances was made cardinal, and finally was elevated to the pontificate. It is difficult to say how far the impressions he received in America may have influenced his subsequent actions.—*Jour. of Com.*

Responsibilities.

The eyes of the world are upon us.—We are as a city set upon a hill. Other nations behold and wonder and imitate.—The influence of our great example of popular institutions and free government, is felt to the ends of the earth; and if successful in time to come, as it has been in time past, it will rapidly wake up a spirit of reform among all nations, and hasten on the reign of universal freedom and justice and right. Never did the desire for the growing prosperity of my country beat so strong in my bosom as when I was traveling in foreign lands. There I saw and felt by contrast the value of free institutions, and the blessing of a pure, unfettered Christianity. I saw, too, how our movements were all watched and scanned, our virtues commended, and our faults blazoned abroad. It is true, my friends, the eyes of the world are upon us. Our school system, in Connecticut, is referred to, and commented upon, with applause, in the British Partiament. Our prison discipline is discussed and held up for imitation in the French Chamber of Deputies. Our free form of government and our popular institutions are known and talked of in Greece, in Constantinople, and still further East. And our faults, our mobs, our bad faith, our repudiation and slavery, are marked and published at Naples, in a little miserable government paper that sheds only darkness upon the people. Let us see to it then, that our great example fail not, and that all the influence emanating from it be good, serving to cheer and to guide the nations to a freer and happy state.—*Dr. Hawes.*

"The Calls are So Many."

How often do we hear this complaining language, from those who profess to be the followers of Him whose meat and drink it was to do the will of his Father.

Reader, are you one of these everlasting fault-finders? If the calls you receive are so many, suppose, in order to avoid them, that you *make* some. Turn agent for some society, and you shall see how much pleasanter it is to make calls than to receive them. We will excuse you from contributing, if you will solicit. "You cannot bear begging. It is the most unpleasant thing in the world to apply to people for money." Very well, if you decline this branch of alternative, then do not complain of the other. If you will not turn out and make the calls, you must sit still and receive them. It is the easiest part—and you ought to be good-natured when you receive one of these calls—aye, and even grateful to the man who comes to you, that he affords you another opportunity of offering one of the sacrifices with which God is well pleased. O, I am weary of those calls, is your complaint. I am tired in giving. It is well that God is not weary of your calls upon him. How constantly you are calling upon God, saying, give—give—give! O, your ingratitude! May God forgive you.

How humiliating the thought, that, instead of the mass of Christians contributing of their substance *promptly, cheerfully,* and *liberally,* for the promotion of the cause of God, agents must go forth and beg, like a wretched dependant on the world's cold charity, till some few dollars are, with reluctant hand, cast into the treasury of the Lord!—*Crocker's Memoirs.*

Danger Attending Precocious Development.

There can be no doubt that many a child has been sacrificed in early youth to the pride of parents, who, delighted with the intellectual activity of their children, have striven to make them prodigies of learning. But in these cases of early and undue employment of the brain, inflamation of the hemispherical ganglion, or of the lining membrane of the ventricles, with serious effusion, has usually been the cause of either a fatal issue or of subsequent mental imbecility. The late Mr. Deville related to me an interesting case of this kind. An extremely intelligent boy, of about twelve years of age, was brought to him for phrenological examination, by a parent who was very proud of the intellectual endowments of his child. Mr. Deville gave his opinion of the boy's character, at the same time cautioning the father of the dangerous course he was pursuing. But the father's reply was, "All that other boys considered labor and hard study are mere child's play to him; that his studies could not be hurting him, he enjoyed them so much." Again Mr. Deville endeavored to save the child, but the father would not attend to the warning. Two years from that time the father again called on Mr. Deville, and in reply to his inquiry after his child, the father burst into tears; his child was an idiot.—*Solly on the Brain.*

As a flame touches a flame, and combines into splendor and to glory; so is the spirit of a man united unto Christ by the spirit of God.

A wise man endeavors to shine in himself—a fool to outshine others.

-A clear unblemished character ...nds not only the integrity ...r, but the spirit that will ... injury; and whether it be... ...idual, or to a community, ...on of peace, of independ... ...afety! Private credit is ...honor is security; the feath... ...e royal bird, supports his ...n of his plumage, and you ... earth.—*Junius.*

...STERS.—It is painful to re... ...y—and the more so, when ...who have gathered crowds ...arge congregations. This ... of John N. Maffitt. We ...e from him since his mar... ...g more than a year since. ... Advocate and Journal, of ...—"Mrs. Maffitt has felt her... ... separate herself from her ...eturn to her fathers house, in ... Mr. Maffitt's whereabouts ...ng certain; but we learn he ..., some time ago, declaring he ...ew Orleans."

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Lancaster City, July 3d, 1844.

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Christian Secretary.

HARTFORD, FRIDAY, MARCH 17, 1848.

The Covington Theological Institute.

The recent action of the Kentucky Legislature in reference to this Institution has attracted the attention of the denomination, and the friends of the Institution in particular, to its origin and objects.—We have before us the *First Annual Report* of the Trustees of the Institution, together with the *Proceedings of the General Convention of Western Baptists*, held at Cincinnati, commencing, November 6, 1834, from which we collect the following facts.

The first meeting of the Convention of Western Baptists was held at Cincinnati in the month of November, 1833. At that meeting a constitution was adopted, among the provisions of which, it was stipulated that at each annual meeting, committees should be appointed to prepare reports on such subjects as might be deemed expedient;—among the most prominent of which was *ministerial education*. In accordance with this provision of the constitution, a committee of five brethren was appointed, to prepare a report on this subject, including an inquiry respecting a *Central Theological Institution*. This committee consisted of S. M. Noel; J. M. Peck; S. W. Lynd; E. W. Fisher, and Ephraim Robins, who the following year presented an able report to the Convention through the Rev. John M. Peck. The report met with the approbation of the Convention, and a resolution was adopted declaring it expedient that a Baptist Theological Institution of the character contemplated in the report be established at some eligible point in the Western country.

The committee was then discharged, and another committee consisting of J. L. Holman E. Robins, J. M. Peck, J. Pratt, G. C. Sedgwick, J. E. Welch, S. W. Lynd, P. S. Gale, Thos. P. Greene, Thos. P. Jones, C. Vanbuskirk, J. Going, R. E. Pattison, E. Dodson and U. B. Chambers, was appointed to report upon a location, and any further measures necessary to be adopted in relation to the establishment of such an Institution. This committee reported in favor of a central Theological Institution for *the great Western Valley*, and likewise recommended the formation of a Western Baptist Education Society. Resolutions were adopted accordingly, and an Education Society formed the same day. This Society was controlled by a Board of directors consisting of two members from each Western State, and one from each Territory, whose duty it was made, immediately after their election annually, to make choice of an Executive Committee of twelve members, who should have the entire management of the pecuniary affairs of the Society, take measures for the establishment of a Theological Institution, *appoint its first Trustees and Instructors, and to fix the tenure of their offices*. There were 81 delegates present at the Convention which made these appointments, 46 of whom were from Ohio, 10 from Kentucky, one from Tennessee, six from Indiana, five from Illinois, two from Mississouri, one from Western Virginia, one from Western Pennsylvania, and nine from the "Eastern States."

Of the twelve members of the Executive Committee, appointed by the Board of Directors, six only resided in Cincinnati and its immediate vicinity, viz: S. W. Lynd, E. Robins, N. S. Johnson, J. Stevens, J. Colby and J. B. Cook. These six resident members fixed upon a tract of land in the rear of the city of Covington, Ky., as the most desirable location, and in the Spring of 1835, they purchased, *on their own responsibility*, three several tracts of land adjoining each other, and overlooking the city of Cincinnati; the whole containing about 370 acres, for the sum of $33,250. The United States Bank owned 193 acres of this land. Alfred Sandford 41 acres, and the heirs of Robert Kyle, 136 acres. Payments were to be made in sums ranging from $2,950 to 8000, in the months of May annually, in the years 1835—'36—'37—'38—'39 and '40.

In order to meet the early payments, the Committee, in the Summer of 1835 disposed of 90 acres of the land (less three acres reserved for a church and a high school,) for the sum of $22,500. From the Spring of 1835 until the Spring of 1838, from a variety of reasons, not necessary to be stated, says the Report, but little was attempted beyond renting the land from year to year for farming purposes. In the year 1838 the Committee perceiving that the undertaking would prove disastrous unless immediate measures were taken to extricate threatened embarrassments, committed its management to an energetic superintendent, Ephraim Robins, Esq., of Cincinnati, and formerly of Hartford. He proceeded at once to the adoption of preliminary measures, and early in the following year presented a plan, which was unanimously adopted, for laying out the whole property in town lots, reserving an oblong square of twelve acres, beautifully situated upon the highest ground in the tract, as a site for the public buildings. Immediately after the property was thus laid out, a regular system of public improvements was commenced, by grading the square—the streets—commencing the erection of the public buildings—laying out an extensive rural cemetery, &c. Within three years from this time about one hundred and fifty buildings were erected within two squares of the public grounds. To the energy and good taste of Mr. Robins, more than any other individual has the Covington Institute become what it is. The editor of the Banner and Pioneer himself somewhere about the year 1843, paid a most deserved compliment to this gentleman, since deceased, for his zeal and prudent management of this business, and for placing the Institution upon a permanent basis.

In the Winter of 1839–40, a charter was obtained from the Legislature of Kentucky, under which the Trustees organized themselves into a Board, and transferred the entire property to the Trustees of the Western Baptist Theological Institute. The main building is an elegant brick structure four stories high, surmounted with a balustrade, or observatory, commanding one of the most beautiful panoramas which can be presented in this or any other country. The edifice is 120 feet long by 46 in width, and will accommodate about 100 students.

In addition to the sale of 90 acres of land in 1835, for $22,500, there had been realized up to the year 1843 from public and private sales made from year to year, $89,500, making an aggregate of $62,000, of which sum $23,000 had been paid on the original purchase money and interest:—$25,000 for the erection of the public edifice, $7,500 for the Pavilion; and for enclosing and grading the public square and the cemetery, opening and grading two miles of streets, &c., $6,500. The amount due from the Institution at that time was $17,000. To meet this indebtedness the Institute held property, including 700 town lots estimated at $100 each, 40 choice lots adjoining Theological Square, at $400; 14 acres of wood land, 1600 lots in the Cemetery, at $15 each, the Institute building and the Pavilion or Mansion House, amounting in all, at a moderate estimate to $143,000; from which deduct the $17,000 due from the Institute, and there remained a balance of $126,500 in its favor.

Jonathan Bacheller, Esq., of Lynn, Mass., loaned the Committee $7000 at simple interest, in 1835, and other loans on equally favorable terms were made in Cincinnati. An appeal to the friends of education was made in 1843, for assistance in liquidating the demands against the Institution, the immediate cause of which was the commercial embarrassments of the country for a few years preceding, which had affected the price and the sale of lands in Covington, as well as in all other parts of the Union. Some generous subscriptions were made, but from some cause which we do not now recollect, we understand they were not paid. The property was preserved however, and the Institution went into operation a few years since under the direction of the Rev. Dr. Pattison as its President, under whose faithful administration it has continued to prosper up to the present time. We add here an extract from the First Annual Report of the Western Baptist Education Society, to show more particularly, the *object* for which this Institution was reared.

"The location is in Kentucky, while yet the citizens of Ohio can look out from her metropolis and behold its classic walls, with scarce a consciousness that a river rolls between. Kentucky will feel pleased that it is hers; Ohio will feel pleased that it is hers; while, in fact, it belongs to neither, but is to be looked upon as a great Institution, devised for the benefit of the West, to belong to all who give it the aid of their countenance, prayers and co-operation."

It is well known that the editor of the Banner and Pioneer, at Louisville, Ky., demanded of Dr. Pattison, soon after his arrival at Covington, an exposition of his views on the anti-slavery question, which Dr. P. very properly declined by maintaining silence on the subject. The Banner has continued its attacks upon the Institution and its President from that time till within a few month, with but little intermission. From a late number of that paper it appears that an amendment to the charter of the Institute has been obtained from the Kentucky Legislature, which adds *sixteen* additional Trustees to the faculty, *all of whom must be residents of Kentucky*. This of course gives the entire control of the Institution to Kentucky, although it does not appear that any citizen of that State *ever paid a single dollar towards its establishment*.

It would be premature in undertaking to say what is to be the result of this novel proceeding, but from our geographical location we have a right to *guess* what some of the consequences will be. Dr. Pattison will be required to answer the question which has so long been pressed upon him, or leave the Institution. The former he will never do, and there remains but the other alternative. The probability is that the Institution will shortly become a willing tool of the aristocratic, slaveholding portion of the Kentucky Baptists, and they are as fairly entitled to it by the laws of God and eternal justice, as ever they were to the flesh and bones of the human beings they are now holding in bondage.

Bible History of Revivals.

UNDER THE MINISTRY OF JOHN THE BAPTIST.

No. VII.—Matt. iii. Mark i. Luke iii.

Again let us take a long stride in the march of time. More than four centuries since Ezra and Nehemiah wrought partial reformations among the Jews, had witnessed strange fortunes in the progress of that strange people. It had seen the downfall of three dynasties, with which their welfare was connected, and more revolutions than it had numbered scores of years. And with all this rising and falling tide of fortune, the religious interests of Judea and the world, fluctuated, keeping time with their rising and declining fate, until a gloom, dense as that which settled on devoted Egypt, spread, pall-like, over all the land.

The four centuries at length passed, like the watches of a long and lonely night, and the morning dawn of a brighter and a better day, began to throw its cheering light over the sad and weary earth. The morning star that heralded the Sun of Righteousness, rose with a clear and heavenly light, smiling on a dark world, with omens of good.

The word of the Lord, "Behold I will send my messenger, and he shall prepare the way before me," had found its fulfilment in him who came "in the spirit and power of Elijah." On hill and plain, far off and nigh, was heard, with solemn suddenness, breaking the stillness of Judah's moral night, "the voice of one crying in the wilderness, *Repent* ye, for the kingdom of heaven is at hand."

The Baptist was a man of singular habits; his austerity and piety were well known, and secured for him the regards of all the people. Sprung from a priestly family, the circumstances attending his birth were remarkable, so much so, as to prove evidently that God had anointed him for this special mission; "this is he that was spoken of by the prophet Isaiah." "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey." His early years he spent in those parts of the country less densely populated, and in general retirement from the more busy scenes of common life. Little is known of this period beyond these simple facts, but at the age of thirty, he began to act a more prominent part, and attract still more the public attention. "In those days came John the Baptist, preaching in the wilderness of Judea."

Nor did he secure attention more by the austerity of his life, than by the singularity of the doctrines he taught, and the peculiar earnestness and power with which he urged the precepts of divine truth upon the consciences of the people, or the boldness and severity with which he exposed and rebuked their sins, and directed them in the ways of virtue and holiness. He preached "the baptism of repentance, for the remission of sins." Widely different was his teaching from that of the scribes and Pharisees, the acknowledged teachers of the law, who stood more in "meats and drinks," and carnal ordinances, and cared less for a pure and a penitent heart. "And he came into all the country about Jordan," preaching and baptizing; and teaching them to believe on him who was to come after him, but greater than he, of whom he said,—"There standeth one among you whom ye know not; one mightier than I, the latchet of whose shoes I am not worthy to unloose." "These things were done in Bethabara, beyond Jordan, where John was baptizing."

The rumor of his doings soon spread abroad, "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." It is by no means surprising that such preaching, so different from anything to which the people had before listened, should attract general attention; nor is it strange that when he pressed home truth upon their consciences, attended, as it was, by divine power, they should, by it, be convicted of their sins, and turn by repentance to God. So manifestly did power from on high attend the word he spoke,—so evidently did the Spirit of God sanction and succeed his labors, that the entire land was moved. Day by day multitudes flocked from all directions to listen to him, and receive baptism at his hands. Indeed it seemed as if but one sentiment influenced them, while they thronged the banks of Jordan, in whose waters he baptized them. The high and the low, from far off and nigh, they gathered around the Baptist; the hypocritical Pharisee, the self-confident Sadducee, the avaricious and exacting publican, the hardened soldier, with the pious expectant of the "consolations of Israel," with a common anxiety and a common interest, listened to the words that fell from his lips, and were led by his hand into the waters consecrated by the "baptism of repentance."

What a scene was there! The wilderness and the solitary place were glad. Old Jordan's banks were vocal with songs of joy and praise, that went up from that multitude, and its flowing tide murmured responsive to the sighs of those who mourned their sins. No ritual service, or imposing ceremonies were there; no robed Levite or sacrificing priest, no brazen altar or golden shrine, no veiled mysteries came between the worshippers and God. But there was that single man, coarsely clad in haircloth, on whose lips burned the fervid eloquence of heavenly inspiration, explaining the spirituality of God's law, exhorting them to repentance, and directing their minds to the Messiah, who even now, though unknown, was in their midst. There they offered to Jehovah the sacrifice of broken hearts, more acceptable to him than smoking altars, or burning incense.

His instructions were according to the necessities of the people; and to each one he said what that individual most needed to hear. The publicans, whose excessive avarice led them to extortion, asked, "Master, what shall we do? And he said unto them, Exact no more than that which is appointed you." The soldiers too, accustomed to rapine, violence and blood, proposed the same question; "and he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." On the multitude he inculcated sentiments of kindness and benevolence, and said, "He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise." "But when he saw many of the Pharisees and Sadducees come to his baptism," and knew they were neither humble nor penitent, but self-righteous, and trusting in their birthright for the promises of the faithful, "he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance; think not to say, We have Abraham for our father; now the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit, is hewn down and is cast into the fire."

Never had Judea's desert witnessed such scenes before; never had such teachings fallen on the ears of the listening multitude, or sunk down into their hearts, as these; so much of simplicity, of sincerity, of earnestness, of authority, that they all counted him as a prophet, and indeed so high did their regard for him rise, that they "mused in their hearts of John, whether he were the Christ or not." These questionings were however soon settled by his expressly declaring that he was not the Christ.

How many scenes of thrilling interest were witnessed on Jordan's banks, during these transactions, I know not; but there was one whose glory transcended that of the divine Shekinah, and at the same time sanctioned, by divine authority, the Baptist's ministry, and proclaimed to an expectant world the glad news that the tabernacle of God was with men, that he would walk with them and dwell in their midst. Among the multitude who came to be baptized, was one who, when John saw, he said, "Behold the Lamb of God, which taketh away the sin of the world." He also came to be baptized. What a picture was here presented to the gaze of heaven and earth, as the prophet led the Messiah down into Jordan's consecrated waters, and buried him beneath the wave; or when coming up out of the stream, the heavens opened over them, "and the Spirit like a dove descended upon him," while a voice from the excellent glory came floating down through the parted skies, sweet as celestial music, yet awful as the presence of God, and as the silent throng bowed, like the old prophet on Horeb's hallowed top, it said to Him—the Messiah—the Saviour, "Thou art my beloved Son, in whom I am well pleased."

With what holy reverence did the admiring multitude direct their wondering gaze at the Son of God. "He must increase, but I must decrease," said the Baptist, as he saw the throng that had waited on his ministry, break and separate, while one after another slowly turned away to follow Christ. Did no rising emotion of jealousy, of envy, struggle in the breast of that holy man, as he knew that multitudes of those who once followed him, now followed Jesus, and that the Galilean Teacher attracted greater crowds? None; "He is greater than I," meekly replied the Baptist. Did he feel nothing of mortified ambition when his own disciples said to him, "Master, he that was with thee beyond Jordan, to whom thou bearest witness, the same baptizest, and all men come to him?" None. "Ye yourselves bear me witness," he replied, "that I said, I am not the Christ, but that I am sent before him." Among those born of women, there had not arisen a greater than John the Baptist, but he was willing that the feebler rays of his ministry should be lost in the more resplendent glories of the incarnate Christ.

In this event, we mark,

1. The great change that had taken place since the revivals last before mentioned. For the last five hundred years before John the Baptist, the state of Jewish affairs, both political and religious, had been constantly agitated; experiencing almost a continued revolution. But now at length, Judea had become a Roman province, and great political quiet prevailed, which allowed the people calmly to listen to religious teachings.

Here was also strongly contrasted with the long, though imposing ritual service of former ages,—altars, and sacrifices, and priests, and Levites, and the worshippers looking through symbolic offerings to see dimly shadowed the great truths they needed,—with all this, was contrasted the plain, simple teaching of a man who said just what he meant, without symbols or types, and applied the truth directly to their hearts and consciences. No other ceremony was now had, but baptism, a seal of discipleship.

2. Idolatry, which in past ages had been the constantly recurring sin of that people, was now unknown, as such, among them. Since their return from Babylon, they had abhorred idolatry; of course no demonstrations could be made against it by those who became the disciples of John.—Their honesty was manifested by the interest with which they attended his ministry, without any of the inducements which attract the curiosity or cupidity of the multitude.

3. The character of the Baptist is one, the study of which might be specially profitable to the preacher of truth, particularly in that meek submission to the Master he served, that made him as "the friend of the bridegroom, rejoice greatly because of the bridegroom's voice," and willing to have his renown obscured by the divine honors due to the Son of God.

4. Doctors and counsellors, scribes and Pharisees, might have regarded the assemblies that waited on the Baptist's ministry, as disorderly and irregular, and tending to bring religion into dispute, meeting as they did in the open air, and in desert places; but the prince Messiah honored these meetings with his presence, and received baptism at his servant's hand; the Holy Ghost descended, and acknowledged the scene, and the Father's voice was heard in no reproving tones.

5. The means used, was the ministry of the truth, conspiring with the designs of God's grace; for it must be acknowledged this was no revival "got up" by human caprice or human power, but the development of pre-determined plans of divine wisdom. What centuries had waited for, was only realized now, in the *fullness of time*.

ECTOH.

Slave Factories in Africa.

These dens of iniquity have been the subject of remark and condemnation for years by the humane part of the community, and the inquiry is often made, why are they not broken up? Among all the reasons we have ever heard assigned none have ever appeared satisfactory, and the most unreasonable one of all is that which charges their existence to the colony at Liberia. The true cause of their being permitted to exist is undoubtedly given by Mr. Wise, while he was Minister to Brazil, in a letter to the British Minister at that place, written in July, 1846, in which he shows from authentic documents the magnitude of the amount of participation in the slave trade from Brazil by British merchants in England and in Brazil. This letter has recently been sent to the Senate of the United States with the correspondence of Mr. Wise. A correspondent of the Journal of Commerce furnishes the following condensed account of the substance of Mr. Wise's letter to the British Minister, which explains pretty satisfactorily why the British men-of-war on the African coast do not destroy these markets for the sale of human flesh.

The goods are ordered and made in England, expressly for the slave factories, shipped to Brazil, and then re shipped for the slave factories on the African Coast, *which trade is considered legal*. The goods are sold or exchanged at these factories for negroes, who are shipped to Brazil, and there sold. From the proceeds of their sale the English merchant gets the pay for his goods; this is invested in coffee, which, as he cannot ship it to England, is shipped to the United States on English account, is here sold, and the proceeds remitted to England in bills of exchange on London, thus forming a material item of demand, and keeping up the price of exchange here above the regular rates of the commerce between the United States and England. Mr. Wise asks Mr. Hamilton why English cruisers confine themselves to capturing slave vessels; why they do not destroy the factories and goods which buy those slaves. He says the reason is well know to English citizens, and to the English Government. It is because their destruction would fall heaviest *upon British Merchants*, whose goods are in those factories, as was found to be the case at the burning of the factory of Kabinda, some time previous, and therefore the factories have not since been molested.

This letter of Mr. Wise is quite a long one, but is well worthy of perusal, and affords matter for reflection on the questionable philanthropy of England, in tolerating these slave factories holding English property, and capturing vessels holding Spanish and Portuguese property.

Mr. Van Buren in his Message to Congress, of Dec. 1840, recommended that the trade with these slave factories should be declared illegal, in which I heartily concur. The following is his language: "I submit to your judgment, whether this government, having been first to prohibit the slave trade, and the first to declare it piracy, should not be the first also, to forbid to its citizens, all trade with the slave factories on the Coast of Africa—giving an example to all nations in this respect, which, if fairly followed, cannot fail to produce the most effective results in breaking up those dens of iniquity."

New York Correspondence.

New York, March 6, 1848.

DEAR BR. BURR:—With the facts now before me I ought to interest you, and nothing but a want of ability and a destitution of that *"spirit of letter-writing,"* without which a man should never write, can prevent it. Other matters of interest crowd upon the mind, but I leave them, till I tell you the state of our Zion. We have more than supposition, yea, more than *faith*, for the foundation of the remark that "the set time to favor her has come."

At the monthly meeting of the pastor's conference, to day, we had the positive *testimony*—so clear had been the "singing of birds in the various branches, that their songs seemed re-echoed by the anxious and care-worn pastors of the several flocks. I must give you some statistics; for I know that however dry in other matters, they will not be so in the interests of Zion. Br. Dowling had baptized within the month, 13; Br. Davis, 13; Br. Spencer, 14; Br. Everts, 25; Br. Remington, 34; Br. Taggart, 36; Br. Seeley, 37—which with the smaller number, (of which almost every church reported some,) make an aggregate of 196. Most of these were baptized yesterday. The Berean, Stanton St., Cannon St., 6th St., 12th St., 16th St., Norfolk St., I believe, are all holding "continuous" or "serial meetings—(for you know, in these days, it does not answer to have *"protracted meetings"*)—which seemed to have been called into existence not by the good state of feeling in the churches, but by an awakening to a proper view of their bad, cold and formal state. These meetings seem to effect just about the same purpose, that I suppose "Ectoh" will soon show us, was accomplished by revival efforts in Scripture times, viz.—the reviving of the church, and, under God, the conversion of sinners. But I am not going into a homily on revival efforts, at present. The several pastors who labor in these efforts look in their countenance, some as I suppose Jacob did when he came from the wrestling ground, where he was made a cripple for life. And while speaking of a cripple I am reminded that our good Br. C. M. Fuller, whose *love*, if not *praise*, "is in all the churches," came into our midst, hobbling upon a crutch, a *cripple*. Not from the touch of the angel's finger, but from a sad accident while in the discharge of his duty. Whether he will ever fully recover, is we fear, doubtful.

Rev. Jacob Knapp is at present preaching, every afternoon and evening, to crowded audiences, in the 12th street Baptist church. At the close of the conference this morning I saw several of the brethren accompanying the pastor, Rev. S. A. Corey, to extend the hand of fraternal regard, to this veteran evangelist, who still, amid all the obloquy of a perverse generation holds on his way.

Br. Wheeler of Jersey City, reported, to the evident gratification of the conference, that the three factions, calling themselves churches, in that place, which have for years done little else than disgrace the name of Baptists, had all been induced to disband and organize one church, which organization had already *virtually* taken place, combining the leading influences of all parties. Br. W. said he had not yet been willing to accept a call to the pastorate, but hoped the time was at hand when some man might safely be *settled* among them. I speak of this case the more at length, because their divisions and troubles arising from base wickedness in a man whom they had to preach for them, and other circumstances, had for a long time rendered their case almost hopeless in the view of our brethren in this city. We now trust God is about to build her up.

But I will not trespass longer, except just to say that to-morrow, the city expect to receive, as its guest, Hon. Henry Clay. Great preparations are making for the occasion. Equal preparations, of a similar, and yet vastly *dissimilar* nature are making for the reception, on the day following, of the remains of Hon. John Quincy Adams. I may, possibly give you some account of it hereafter.

Yours Fraternally, W. H. RELEE.

P. S. A telegraphic despatch just announces the death of that noble, lovely *gentleman*, and christian officer, Capt. Seth Thayer, of the steamer C. Vanderbilt. He died at his residence in Seekonk, R. I., this morning, of Typhus fever. He was a worthy member of the 3d Baptist church, (Br. Jameson's) in Providence, universally honored for his abilities, and beloved for his virtues. In this providence, your humble correspondent has lost a special personal friend.

I am also pained to inform you, that Br. D. G. Corey, pastor of the Bleeker St. Baptist church, Utica, has this day been called to convey to the tomb the remains of his very worthy and amiable wife.

W. H. R.

Ratification of the Treaty.

It will be seen by reference to another column that the Treaty with Mexico has been ratified by the Senate, by a majority of more than two thirds, and that a special messenger has been despatched to Mexico for the purpose of consumating a peace. The amendments, with a single exception, cannot prevent the ratification of the Treaty in Mexico. The Senate, has very properly stricken out the article providing for the *protection* of the Catholic religion in the territory prososed to be ceded to the United States; to this, Mexico must assent if she desires peace, for the Government of the United States cannot constitutionally *protect* any system of religion in preference to that of their denominations.

CLERICAL FUND.—The Episcopalians have a fund, to which there are annual contributions in all the churches, for the support and relief of aged and indigent ministers who are no longer able to preach. Ought not our own denomination to make such a provision for ministers who, having given their best energies to the service of the church, are at length disabled! As things are now, a minister has no assurance that he will not in his declining days, be a town charge.—*Boston (Congregational) Reporter.*

Yes. And so ought *our* denomination. "They that preach the gospel should live of the gospel," is an injunction of the holy scriptures as binding upon Christians as any command in the decalogue, and yet there is not one that is more neglected.—The dread of poverty and the alms-house in old age, there is reason to fear, makes some ministers almost penurious in the days of their usefulness; if a penurious man can be said to be useful.

The Episcopal fund was established, undoubtedly, through the influence of the clergy. Perhaps our Congregational and Baptist ministers are *too modest* to press such a subject, and prefer to run the risk of starving in the time of old age to urging upon the churches the importance of taking up an annual collection for the support of the aged and war-worn veterans of the cross.

CHURCHES IN NEW YORK.—By a paragraph in the Journal of Commerce, of Saturday last, it appears that there are two hundred and nineteen places for public worship in the city of New York. Twenty years ago, when the population of the city was 200,000, there were one hundred and one churches; now the population is estimated at 400,000, from which it is inferred that the city is better supplied now than formerly with places of public worship, which is undoubtedly a fact if the comparative size of the houses are taken into consideration, the recently built churches being much more capacious than those of twenty years standing. The larger denominations are estimated by the number of their churches as follows: Presbyterians, 43; Episcopalians 42; Methodists, 32;—Baptists, 24; Roman Catholics, 16; Congregationalists, 9. There were no Congregational churches in New York twenty years ago, and but four Roman Catholic. The Episcopalians appear to have gained the fastest in the number of churches, having more than doubled within the period named.

DR. HAMDEN.—The election of this gentleman to the see of Hereford, which has caused so much dissatisfaction on the part of the High church party in England, has been contested before Court of the Queen's Bench. Two of the judges were opposed to his confirmation and two were in favor of it. The opinion of the Bench being equally divided, the Rev. gentleman goes clear, or in other words there remains no obstacle to his confirmation.

There are, says the Boston Reporter, in the Baptist colleges of this country, thirteen hundred students, and in the Theological Institutions, one hundred and fifty.

LICENSE LAW IN MASSACHUSETTS.—There is a bill before the Legislature of Massachsetts, for the severer punishment of those who sell spirituous liquors without a license. The bill provides that no one shall be licensed to sell except for mechanical and medicinal purposes, and that hotel keepers, grocers, &c., shall not be licensed even for this. The penalty for selling once without a license is $20; for selling habitually, $100 for the first offence; second offence, imprisonment from 10 to 30 days; third offence, from 30 to 90 days, and on the fourth conviction, imprisonment in the house of correction or *State Prison, five years!* This, if the bill becomes a law, will be making pretty thorough work, and if public sentiment will sustain it, must, pretty effectually break up the traffic in ardent spirits in Massachusetts.

The Christian Reflector says the Rev. Baron Stow has received a call from the Baptist church at Jamaica Plains but has declined the invitation. The statement in the Secretary that he had accepted the call was made on the authority of a letter from a gentleman in Boston, whose word has never been questioned; of course he must have been misinformed in regard to the matter.

The Watchman adds: "His health we regret to say, is too much impaired to allow him to perform the duties of pastor to any church."

A WORTHY EXAMPLE.—"Among the religious promises of good around us," says the Christian Reflector, "it is especially gratifying to chronicle the fact that a Legislative prayer-meeting has been recently commenced in this city, attended and sustained by members of that body now in session.—Were this example followed by all the Legislative bodies in our country, we should feel that its destinies were safe.

FAST.—Gov. Briggs, of Massachusetts, has appointed Thursday, the 6th day of April next, to be observed as a day of public Humiliation, Fasting and Prayer throughout that Commonwealth.

HARTFORD AND PROVIDENCE RAIL ROAD.—At a meeting of the Directors of the Hartford and Providence Rail Road Company, held in this city on the 9th inst., the Hon. Joseph Trumbull was chosen President. Mr. Trumbull has been more efficient than any other man in advancing the interests of this road, and by his correct business habits is well adapted to fill the office with credit to himself, and advantage to the corporation. His appointment, we believe, gives general satisfaction.

The citizens of Rockville have subscribed $60,000 to this road on condition that it passes through that village.

The Hartford and New Haven Rail Road Company have declared a dividend of four per cent payable on the first day of April next.

The Archbishop of Canterbury died at Lambeth Palace, London, on the 10th of February last, of influenza, at the advanced age of 84 years. The old bishops Paul, Peter and their compeers didn't *die* in *palaces* for they were too poor to *live* in such places.

The New Haven Palladium says: "We learn that a new Episcopal Society has been organized in this city under name of St. Thomas Church—and that it has chosen its Wardens and Vestry, and extended an invitation to the Rev. Mr. Beardsley of Cheshire, to become their Rector."

Rev. J. Batey, has resigned the pastorate of the Third Baptist church, Middletown, and removed to New York where he contemplates engaging in a lecturing agency with a view to the improvement of his health. His physician, he informs us, recommends travelling as the safest method of accomplishing the object.

AGENCY.—Mr. J. Scarritt, of Waterbury, will act as Agent for the Secretary, to whom subscriptions may be paid, and the same acknowledged by us.

Hon. Ambrose Spencer died at Lyons, N. Y., on the night of the 13th inst.

New Publications.

GERMANY, ENGLAND AND SCOTLAND, or Recollections of a Swiss Minister. By J. H. Merle D'Aubigne, D. D. R. Carter, New York. For sale by Brockett & Fuller.

This is an admirable book. It is precisely what one wishes to see from such a man as D'Aubigne. It is not a book of travels or of pictures, though it contains some very striking pictures, but it is a book of thoughts, of opinions and impressions respecting Germany, England and Scotland. Hence it possesses a permanent value, which cannot attach to mere *travels*, or *ordinary* reminiscences.—Among others, it contains some interesting and instructive references to the author's own experience as a Christian. The following is a good specimen of the book.

"My first visit to Germany was in 1817, immediately after my consecration to the ministry of the Word of God, and with the design of studying theology for a longer period before entering upon its active duties. I spent some time as a student at the Universities of Leipsic and Berlin;—afterwards, four years in Hamburg, as pastor of the French church. My arrival in Germany was rendered remarkable, by a circumstance connected with my inward life. I was stunned—almost overwhelmed, by the tempest of rationalism and infidelity which was then raging. After having remained in the cheerless principles of Unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the Word of God. I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth. I was yet, however, weak; I was willing to take up the Cross of Christ; but I preferred regarding it as wisdom rather than foolishness. It was at this time that I arrived in Germany. Every theological journal I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with Rationalism, so that the poison of infidelity was presented to me on all sides.

"I then entered upon a fearful spiritual struggle, defending with my whole strength my still feeble faith, yet sometimes falling under the blows of the enemy. I was inwardly consumed. There was not a moment in which I was not ready to lay down my life for the faith I professed; and never did I ascend the pulpit without being able to proclaim, with fulness of faith, salvation by Jesus. But scarcely had I left it, when the enemy assailed me

anew, and inspired my mind with agonizing doubts. I passed whole nights without sleep, crying to God from the bottom of my heart, or endeavoring, by arguments and syllogisms without end, to repel the attacks of the adversary. Such were my combats during those weary watchings, that I almost wonder how I did not sink under them.

"It happened at this time, (1819) that a friend of mine, settled in Paris, was on the point of visiting Copenhagen, where his mother's family resided.—Another friend of ours, Charles Rieu, was the pastor of Fredericia in Jutland. We were all three Genevese; we had studied together at Geneva; and had come at the same time to the knowledge of the truth, although Rieu had outstripped us in all respects, especially in the simplicity of his faith and devotedness to the Lord. We agreed to travel together to Copenhagen, and to meet at Kiel, the capital of Holstein.

"Kiel is a German university, and at that time was the residence of Kleuker, one of the oldest champions of German divinity, who had been for forty years defending Christian revelation against the attacks of infidel theologians, in apologetic works of some celebrity. There were many passages of Scripture which stopped me, and I proposed visiting Kleuker, and asking him to explain them, hoping by this visit to be delivered from my agonizing doubts.

"Accordingly I waited on Kleuker, and requested that learned and experienced Christian to elucidate for my satisfaction many passages whence some of his countrymen in their writings had drawn proofs against the inspiration of Scripture and the divine origin of Christianity. The old doctor would not enter into any detailed solution of these difficulties. "Were I to succeed in ridding you of them," he said to me, "others would soon arise: There is a shorter, deeper, more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of Eternal Life. Only be firmly settled in his grace, and then these difficulties of detail will never stop you;—the light which proceeds from Christ will disperse all your darkness."

The old divine had shown me the way; I saw it was the right one, but to follow it was a hard task. God, who had already revealed to me the glory of his well-beloved Son, did not forsake me; but he used another agency to bring me to the mark which had been pointed out.

"As steamboats were not at that time very regular, we had to wait some days for the one in which my friends and I intended proceeding to Copenhagen. We were staying at an hotel, and used to spend part of our time in reading the word of God together. M. Monod and I chose Rieu for our chaplain. He was an ear of corn which the Lord had early brought to full maturity, and which was soon after carried to the everlasting garner. Two years after, I wept over his grave, amidst his desolate flock, with whom I celebrated the death of the Lord. I was at this time at Kiel, enjoying my last converse with this much esteemed friend. We all three communicated to each other our thoughts on reading the Word, but it was Rieu who most abundantly brought out the hidden riches of the Book of God.

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the two last verses: "Now unto him who is able to do EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto him be glory," &c. This expression fell upon my soul as a mighty revelation from God. "HE can do by His power," I said to myself, "above all that we *ask*, above all that we *think*, nay, EXCEEDING ABUNDANTLY above all!" A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and, although I had never fully confided to my friends my inward struggle, (for I dared not make them known to any but to God alone,) the prayer of Rieu was filled with such admirable faith, as he would have uttered had he known all my wants. When I arose, in that inn room at Kiel, I felt as if my "wings were renewed as the wings of eagles." From that time forward I comprehended that my own syllogisms and efforts were of no avail; that Christ was able to do all by his "power that worketh in us;" and the habitual attitude of my soul was to lie at the foot of the Cross, crying to Him, "Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it, thou wilt even do *exceeding abundantly* above all that I ask."

I was not disappointed. All my doubts were soon dispelled, and not only was I delivered from that inward anguish which in the end would have destroyed me, had not God been faithful; but the Lord "extended unto me peace like a river." Then I could "comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ which passeth knowledge." Then was I able to say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."

THE CHRISTIAN REVIEW.

The March number is received and presents a good table of contents, beyond which we have not had time to examine.

I. Eminent Personal Religion essential to Success in the Ministry. II. Thoughts connected with Rural Cemeteries. III. Genuineness of 1 John v. 7, 8. IV. Gibbon. V. Payson's Works. VI. English History. VII. Sibylline Oracles. VIII. Remarks on Colleges. IX. Xenophon's Memorabilia of Socrates, with Notes by R. D. C. Robbins. X. Webster's Dictionary. XI. Literary Notices. XII. Literary Intelligence.

LIVING AGE, No. 200.

"The Friends of the African;" "Memoir of Elizabeth Fry; "Slave Trade in the West Indies," and "Life and Writings of John Sterling," are among the most interesting papers of this interesting periodical.

Pease and Bowers, Agents.

The Eclectic Magazine of Foreign Literature for March has been received. It has a fine, striking portrait of the poet Tennyson, and a sketch of his character and writings. It also contains interesting and instructive articles on Humboldt's Cosmos, the Last Years of Frederick the Second, Old Songs, Mrs. Fry, Newspaper Press and Political Literature of Spain, and other articles. Woodford & Co. agents for the work.

BURNING OF FOUR MORE STEAMBOATS.—Intelligence by telegraph from St. Louis mentions the loss by fire, at the wharf in that city, of the steamers Avalanche, Hibernia, John G. Hardin, and Laclede, worth $50,000. Insured for only $6,000.—Some of them had valuable cargoes, on which $20,000 was insured.

A FIRE IN CONCORD, N. H.—On Thursday, last week, at noon, while the workmen, with one exception, had gone to dinner, the Machine Shop of Henry Rolfe, Esq., Fisherville, took fire, and was very soon consumed. Loss about $2000, of which about $600 will fall upon workmen in the establishment, they owning seven chests of tools, which were destroyed. About $500 insured on the establishment.—*Concord Statesman.*

FIRE.—The planing works on India street, belonging to E. G. Allen, were destroyed by fire last evening, about 5 o'clock. The establishment consisted of a large wooden building, containing a new steam engine, several planing machines, boilers, &c., together with a lot of lumber. The value of the whole property is estimated at $12,000. It was insured in this city, at the American Office for $1800; Bowditch Office, Salem, Mass., $1200; Columbian and New England, Concord, N. H., $1000 each. It is supposed that fire was set in the boiler house, while the watchman was absent, as the works had not been in operation during the day.—*Prov. Jour.*

CONN. RIVER RAILROAD.—The income of the Connecticut River Railroad, so far this year, presents a very great and gratifying increase over that of last year. The receipts of the month of January were 37 per cent. greater than those of the same month last year. For February, the receipts amounted to $10,020, which is 68 per cent. more than those of the corresponding time, last year, when they amounted to only about $5,900.—*Springfield Repub.*

FLOOD AT WHITENSVILLE.—Mr. Walker of Ross's Express informs us that the upper dam at Whitensville gave way about 8 o'clock yesterday morning, and that when the train came past, there was from three to six feet of water in the post office, store and mills, at the lower privilege. When the cars left, the water was still rising, and it was feared that considerable damage would be done to the property in the village.—*Worcester Trans.*, 11th.

HOMICIDE.—We learn that an altercation having taken place on Wednesday evening, between F. H. Stump and James Martin, the latter a constable, in relation to a levy on some property belonging to the former, a fight was the result, which terminated in the death of Mr. Stump from a pistol in the hands of Martin.

The deceased lived about half an hour after the occurrence. We forbear any comment on the transaction, as Martin is in custody. The fight occurred on the Gallatin road just beyond the bridge.—*Nashville Banner.*

METEOR.—At Nantucket on the morning of the 6th, at half past three o clock, a brilliant meteor was seen by several individuals, and heard to explode with so much noise that many persons in the vicinity were awakened by it.

DEATH FROM CHLOROFORM.—We learn from the Charlestown (Mass.) Aurora, that Andrew W. Oliver, who had his thigh crushed at a stone quarry in Medford, took Chloroform, for the purpose of having the limb amputated, and died in about an hour without recovering his senses after inhaling it.

NEW ORLEANS AND OHIO TELEGRAPH LINE.—The Vicksburg Whig says: "This line is already completed and in operation to Nashville; it is under contract to Columbus, Mississippi, and arrangements are making to extend it to New Orleans as speedily as possible. Mr. Lloyd, the general agent, passed through our city of Jackson, on yesterday, for the purpose of ascertaining positively what had been done in that city, and with the view of placing the line under contract to Natchez."

The smoke house of Messrs. Corey & Co., at Alton, Ill., was destroyed by fire last week, with 110,000 pounds of meat. Loss $3,000.—*Louisville Journal.*

HORRIBLE OCCURRENCE—TWO CHILDREN BURNT TO DEATH!—Two little children of a man named Hummer, one aged two and the other four years, were burned to death near the Bethlehem Baptist Church on Friday of last week, under circumstances almost too revolting for belief. The parents were breaking flax in a barn or hovel, and were using the stove at the house, some 50 or 100 yards distant, for the purpose of drying the flax, previous to breaking it. They had a *jug of liquor*, where they were at work, which, it would seem, enlisted far more of their attention than their little children, who were left alone in the house. While they were worshipping Bacchus, the flax they had left on the stove took fire, and rapidly communicating to the floor above, soon wrapped the building in flames—yet notwithstanding the parents were but a few yards distant, they knew nothing of it until after some of the neighbors had arrived. The remaining details of this heart-sickening tragedy, as related to us, we hope, for the honor of human nature, are untrue. After one of the children were found dead—its brains yet frying—the unnatural father, and yet more unnatural mother, returned to the barn to *take another drink!* before the whereabouts of the other unfortunate had been ascertained. The other was soon after found, by some of the neighbors, horribly burned, and in the last agonies of death. It lingered for a short time, and then its little spirit took its flight to a kinder father and a happier home.—*Hunterdon (N. J.) Gaz.*

TWO VESSELS WRECKED AND THEIR CREWS MURDERED.—A letter was yesterday received from Montevideo, containing the melancholy intelligence that two American vessels, the brig Blackhawk, (reported lost some days since) and the brig Osceola had both gone ashore near Cape Blanco. The writer, late a seaman on board the Osceola, states that he saw both crews murdered on the 16th ult., by the Blancoans, and that he was saved only on account of his being an Odd Fellow; the commander of the murderers being an Englishman and an Odd Fellow.—*Sun.*

NEW JERSEY.—The Governor signed the Repeal of the License Law to-day, so that we stand on this subject as we were.—*Newark Adv.*

Betsey Ann Skinner, aged 16, in Winchester, during the school intermission, while engaged in sliding on the ice, fell on the ice, striking on her head. She got up herself, but complained of pain in her head. Her associates assisted her to walk to a house a quarter of a mile distant. She fell into a stupor, and died in about five hours.—*Springfield Gaz.*

WHALING CASUALTY.—The ship Condor, at New Bedford, from a whaling cruise, reports at Maui, Nov. 4th, ship Cortez, Captain Swift, of New Bedford. Geo. Bailey, third mate of the Cortez, had been killed by a whale; Mr. Sowle, 2d mate, had a leg broken; and Mr. Brown, first mate, had an arm badly cut.

THE STEAMER LEXINGTON.—The Supreme Court of the United States has affirmed the judgment of the Circuit Court in the case of Merchants' Bank *vs.* New Jersey Steam Navigation Company. The action, it will be recollected, was brought for the recovery of a quantity of specie lost by the burning of the Lexington. The money was in charge of Harnden & Co., between whom and the steamboat company there was a special contract, in which the latter stipulated that they should not be responsible for the safe carriage and delivery of any article carried on board the steamboats between New York and Providence. The Circuit Court, notwithstanding this contract, decided that there was gross carelessness and negligence on the part of the steamboat company, and that they were consequently responsible. This decision was the one which the Supreme Court affirmed.—*Boston Jour.*

From the New Haven Palladium.

MANSLAUGHTER.—Henry Rennart, a German, who has resided in Stamford for some years past, was killed there on Saturday night last, by an Irishman named John Dagon. The former was in an oyster shop, when Dagon came in with one of his countrymen and asked for onions. The deceased remarked, "What for you call them *inyons?*"—whereupon Dagon struck Rennart upon the head or near the neck, a blow or blows. The parties were separated and the aggressor retired. Deceased ate his oysters without complaint, and also retired. His neck, however, soon began to swell, and he died from suffocation, occasioned by the pressure of a large quantity of extravasated blood upon the windpipe and larynx. Dagon was arrested, and bonds to the amount of only $500 were imposed for his appearance at the County Court, for trial for manslaughter. He procured the required security, and was discharged.

MORAL ENTERPRISE.—Father Matthew, who is expected soon to visit this country, seems likely to become the guest of the nation. J. M. Moore, Esq., of the New York Croton Hotel, some time since generously tendered to him its best accommodations during his sojourn in the city. And it is understood that distinguished gentlemen in other places have extended similar invitations.

The pre-eminent success of this philanthropist among the millions of Ireland, the result of no peculiar talent or advantages, only shows what might be accomplished by many an individual, if properly aroused to some worthy object. That so few live to any very valuable purpose, is owing, not so much to any want of great occasions for effort, as to the want of that inspiring faith and sublime benevolence which sustained a Paul, a Luther, a Xavier, a Howard, through such difficulties as only intimidate ordinary spirits. *Occasions* for generous and persevering effort will always abound. One general triumph over wrong, or one marked improvement in the community, only prepare the way for another.

It may be hoped that this visit of Ireland's benefactor will give fresh impulse to the American Temperance cause. It may be hoped, also, that the day is not distant, when far greater numbers will see the moral grandeur of such benevolence, and will feel a personal obligation to enlist and labor in enterprises for elevating and saving the race.—*Journal of Commerce.*

SHIP BUILDING ON THE MERRIMAC.—Nearly 9000 tons shipping were built on this river in 1847. The square rigged vessels were, ship John Currier, 696 tons; ship Capitol, 687; barque Chilton, 277; ship Richard Cobden, 664; barque Francis, 460; barque Kate Hastings, 448; ship Lebanon, 606; ship Joshua Mauran, 545; ship Fanchon, 968; ship Ocean Queen, 824; ship Amaranth, 666; ship Noemie, 547; barque Sylph, 220; thirteen schooners, 1193.—*Newburyport Herald.*

FIRE AND ROBBERY IN LANCASTER.—The tailors' shop of D. Haverty, in Lancaster, Mass., was broken into on Tuesday night, and robbed of $2000 worth of goods, and then set on fire and burnt to the ground.

USURY.—An act of the last session of the General Assembly of Ohio provides, that on money contracts for a greater rate of interest than six per cent, the contract for the excess shall be void. In suits upon such contracts, judgment shall only be rendered for the principal sum, with six per cent interest, and any excess of interest paid on the contract, to be applied to the discharge of so much of the principal debt, at the time of payment.

From the Boston evening papers of Saturday.

GREAT FIRE IN WASHINGTON STREET.—Between ten and eleven o'clock last night, a fire was discovered in the printing office of Messrs. Damrell & Moore, (formerly Dickinson's,) Nos. 52 and 54 Washington street. That and the adjoining stone building were nearly destroyed, together with the property of a large number of occupants, who are, however, most of them insured, more or less.

The loss of Messrs. D. & M. is very heavy, variously stated at from $40,000 to $65,000. We learn that there was an insurance on this part of the establishment at the Suffolk and Franklin offices for $20,000. The second stories of the two blocks were occupied by John Earle, Jr., & Co., merchant tailors; David Carver, tailor, and William R. Gerrish, tailor. Mr. Carver's stock was mostly removed in safety; uninsured. Mr. Gerrish's loss is about $1500, and is also uninsured. Mr. Earle & Co.'s loss is not far from $8000, on which there was an insurance at the Firemen's Office for $6000. This firm did a very extensive business, and employed about 200 hands, all of whom are now thrown out of employment.

Charles Waite, No. 48, Merchant Tailor, had a stock of goods valued at $10,000, the greater part of which was saved. Insured at the New England Mutual Office for $2500.

Messrs. Boynton & Woodford, No. 50, wholesale and retail dealers in Fancy Goods, &c., had a stock valued at about $40,000, a considerable portion of which was badly damaged by water. They are insured as follows, viz: $6000 at the National Office, $5000 at the State Mutual, $5000 at the New England Mutual, $5000 at the Manufacturers, and $5000 at the Ætna Insurance Office, Hartford, Conn. In all $26000, which they now believe will cover their loss.

Messrs. Pollard & Barry, No. 42, Hatters, had a large portion of their stock badly damaged by water running through from above. Insured at the Firemen's Office for $6000, which will cover their loss.

We learn that the contents of two Wilder's iron safes, which were in the rooms occupied by Messrs. Damrell & Moore, were found to be in a perfect state of preservation this morning. Besides books and papers, some $3000 in money was deposited in them yesterday afternoon, all of which was found to be safe.

It is estimated that the whole loss in stock cannot be less than $125,000. The buildings, which, we learn, were owned by the heirs of the late Rev. Dr. Codman, are so much damaged, that, in all probability, they will have to be taken down.

Rumors were afloat this morning, that this extensive conflagration was caused by an incendiary.

From the Journal of Commerce, 13th.

Later from China.

Massacre of Englishmen by the Chinese!

The ship Panama, Capt. Griswold, arrived from Canton on Saturday, after a short passage of 86 days, having sailed Dec. 14th. She brings the following startling intelligence:

Statement of Capt. Griswold.

A serious riot broke out on the 5th December, Sunday. Six English merchants were killed. There was great excitement on account of it. Sir John Davis, the British Governor, had arrived with an armed force from Hong Kong, for the purpose of quelling it, and demanding satisfaction. He had resolved to burn several villages at once, but his officers having persuaded him that their force was not sufficient, he forwarded his commands to the Chinese Commissioner, Keying, but did not expect a favorable answer, or one that his government would be satisfied with. Capt. G. further informed our news collector that the impression at Canton was, that the place would be blockaded.

THE SICKNESS.—The Danbury Times says, we think it will be safe to say, that the disease which has prostrated so many of our citizens within a few weeks past, has greatly decreased. There are now but a very few cases, and most if not all of them are convalescent.

The following are said to be the last words of the patriarch Adams: *"The last of earth, I am, I am composed. One hour more, one hour more, one hour more."*—*Bost. Post.*

From the N. O. Picayune.

WRECK OF THE SLOOP JIM LONG.—The steamer E. A. Ogden, Captain Kerchival, on her passage from this port to Montgomery, on the morning of the 27th ult., when near Cat Island, met with the wreck of the sloop Jim Long. A man by the name of Tandelier was clinging to the wreck, almost perished with exposure and hunger having been on the wreck in that situation for three day and nights. The corpse of a man named Jack Lowder was lashed to the wreck; he had died the night previous. Capt. Kerchival carried Mr. Tandelier to Mobile.

LICENSING IN VERMONT.—Under the law established a year or two ago in Vermont, the voters of the State decide by ballot on the first Tuesday in March, whether licenses for the sale of ardent spirits shall be granted in the State. Last year, the majority against licenses was over 8000, every county in the State having given anti-license majorities of 100 to over 1000 each, except Essex, a small county which gave a license majority of 33. At the election on the 7th inst., the returns indicate a heavy gain for licenses, although not enough, probably, to reverse the decision of last year. The aggregate vote is considerably increased. Windham County, which gave an anti-license majority of 1036 last year, now gives a small majority the other way.

CINCINNATI, March 13.

STEAMBOAT COLLISION.—The steamers Yazoo and Swatara came in collision on the Ohio River. The latter with a valuable cargo was sunk, and both boat and cargo were said to be a total loss; value $70,000. The report of the steamer Frolia being burnt, turns out to be incorrect; there has been no such boat destroyed by fire.

From the New York Tribune.

WASHINGTON, March 11.

In my despatch to-day, I told you that there were 38 votes to 14 on the Treaty. The *Intelligencer* and *Union* both have it 38 to 15. Both are wrong. I believe the vote was 39 to 13, as follows:

Yeas—Messrs. Ashley, Atherton, Bagby, *Bell*, Bradbury Bright, Butler, Calhoun, Cameron, Cass, *Clarke*, *Crittenden*, *John Davis*, Jefferson Davis, *Dayton*, Dickinson, Dix, Downes, Felch, Foote, *Greene*, Hale, Hannegan, Hunter, *R. Johnson*, *H. Johnson*, H. V. Johnson, Lewis, *Mangum*, Mason, *Miller*, Moore, Niles, Rusk, Sevier, Sturgeon, Turney, *Underwood* and Yulee—39.

Nays—Messrs. Allen, Atchison, *Badger*, *Baldwin*, *Berrien*, Benton, Breese, *Corwin*, Douglass, *Spruance*, *Upham*, *Webster* and Westcott—13.

Absent—Messrs. *Clayton*, Houston, *Phelps* and *Pearce*—4.

Whigs in *Italics.*

WASHINGTON, March 12

The amendments to the Treaty having been adopted, the President immediately returned it by a special messenger for ratification. The nominations of Hewlett, for Surveyor of the port of Cold Spring, Ireland at Greenport, and Garret at Camden, have been confirmed. The remains of Capt. Hanson, who was killed in Mexico, arrived here this evening, and will be interred with public honors on Tuesday or Wednesday next.

WASHINGTON, March 13, 1848.

Senator Sevier has been appointed a special commissioner to proceed to Mexico without delay, to negotiate and finally close the treaty of peace. He has been armed with full power to carry out this object, and will leave this city on Wednesday next for that purpose. The weather has become very cold here.

NEW YORK MARKET.

TUESDAY, March 14.

Sales Genesee flour at $6,50a$6,62 1-2, 500 bbls. Black Rock at $6,56. Petersburg country flour sold from store at $6,37 1-2, but a parcel afloat is offered at $6,25. Good corn is held at 55a58 cts., without sales; four parcels New Orleans, of various qualities, together 5000 bus., were sold to a distiller at 50 cts., bus. all round. Sales 1500 bus. good Genesee wheat at $1,50 bus. short time, and 5000 bus. at about the same price. Sales 160 casks pickled shoulders at 4 1-2 cts.; pot ashes sold at $5,87 1-2.

BRIGHTON CATTLE MARKET.

THURSDAY, March 9.

At market, 320 Beef Cattle, 4 yokes Working Oxen, 8 Cows and Calves, 1500 Sheep and Lambs, and about 800 Swine.

Beef Cattle—$5,50, $6, $6,50 and $6,75.

Working Oxen, Cows and Calves—No sales.

Sheep—Sales at $2,50, $3, $3,50, $4 and $4,75. Extra, $8.

Swine—At wholesale, 4 3-4c. for Sows, and 5 3-4 c. for Barrows. At retail, from 6 to 7 c.

Married.

In this city, March 9th, by Rev. J. R. Stone, Eliphalet T. Potter and Miss Frances B. Thresher, all of this city.

In this city, March 12th, by Rev Mr. Soule, Mr. Milton Smith and Miss Cynthia O. Pike, both of this city.

In this city, March 9th by Rev. Mr. Patton, Mr. Bicknell West, of Tolland, and Mrs. Emily W. Loomis, of this city.

In Collinsville, March 9th, by Rev. C. H. Topliff, Mr. George Henry, of Woodstock, and Miss Mary A. Turner, of Collinsville.

In Eastford, March 7th, by Rev. R. O. Putney, Dr. Newton W. Preston and Miss Elvira E. Chapman, all of Eastford.

In Somers, March 2d, Mr. William Pease and Miss Elizabeth, daughter of Noah Kibbee.

In Falls Village, Feb. 29th, George W. Peet, Esq., of South Canaan, and Miss Mary, daughter of John Adam, Esq., of Falls Village.

In Bridgeport, Feb. 28th, Matthias Rupert and Deborah Green, both of Bridgeport.

Died.

In this city, March 10th, Miss Ellen F., daughter of Joseph Pratt, Esq., aged 22.

In this city, March 13th, Mrs. Rebecca Keney, aged 70.

In this city, March 8th, Mr. Ledyard Seymour, in the 75th year of his age.

In this town, suddenly, at the Alms House, Chester Aspenwell, aged 61, formerly of New Haven.

In Burlington, very suddenly, on the evening of March 5th, Adaline, aged 22, daughter of Orson and Amanda Morse.

In West Hartford, March 4th, to which place he had recently removed from East Haddam, Joseph W. Cone, aged 73.

In Sutton, Ms., Feb. 17th, Mrs. Abigail Hastings, wife of Luther Whiting, aged 47.

In New York, Feb. 27th, George S., son of C. S. Martin, aged 3 years and 4 months.

In Berlin, March 8th, Mr Thomas Upson, aged 63.

In Canaan, March 4th, of consumption, Stephen R. Langdon, aged 40.

In Canterbury, Feb. 28th, at the residence of her son Solomon Payne, Esq., Mrs. Anna Payne, aged 85.

Receipts for the week ending March 15.

Geo. Harris, to 38 v 11; Jason Clark, to 42 v 11; Augustus Tilden, to 1 v 12; N. Paine, 13 00; E. B. Hullfish, to 1 v 11; Jedediah Chapman, to 1 v 11; J. D. Hendrick, to 1 v 11; J. Stevenson, to 1 v 11; M. Sault, to 1 v 11; E. Ives, to 1 v 11;—J. B. Foote, to 1 v 11; W. Chipman, to 1 v 11;—M. R. Frisbee, to 1 v 11; C. Webb, to 43 v 10;—H. Bailey to 1 v 11; A. Webb, to 1 v 12; J. H. Gilbert, to 9 v 11; M. Douglass, to 1 v 11.

MINISTERIAL CONFERENCE.

The next meeting of the Ministerial Conference of the New Haven Baptist Association and vicinity will be held in Meriden, Tuesday, April 11th, 1848, at 2 o'clock P. M. Sermon in the evening by Rev J. Batey. Alternate, Rev. S. D. Phelps. The following parts have also been assigned:

1. "The Faith of Christ."—G. W. Davis.
2. Baptism of the Holy Ghost.—J. B. Guild
3. Prerequisites to Communion.—A. C. Wheat.
4. Divinity of Christ.—J. Batey.
5. Exposition of John iii. 9—C. W. Potter.
6. Does the Mosaic account of the Creation conflict with Genealogical Science?—S. D. Phelps.
7. Exposition of Acts iii. 19.—H. Miller.

Others, not present at the last meeting, retain their former appointments.

S. D. PHELPS, Sec.

New Haven, March 17, 1848.

TEACHERS' CONVENTION.

A Convention of Teachers will be held in Meriden the first week in April. The exercises will commence Tuesday, April 4th, at 2 o'clock, and continue till Friday noon. Rev. M. Richardson will be present to deliver Lectures, and take part in the other exercises of the Convention. Teachers both within and without the County are invited to be present, and it is hoped there will be a fair representation from all parts of the State.

The citizens of Meriden extend their hospitality to all School Teachers in attendance.

Per order of the Board of Visitors,
D. M. CAMP, Clerk.

Meriden, March 17, 1848.

Advertisements.

THE CO-PARTNERSHIP heretofore existing between the subscribers under the firm of CURTIS & CO., is this day dissolved by mutual consent.
NATHANIEL CURTIS,
EDWARD AUSTIN.
Suffield, March 7, 1848.

HISTORY OF THE BOTTLE—with Engravings by Cruikshank.—The subscribers have been appointed agents for the sale of this popular work on Temperance for this part of the State, and are prepared to furnish it at wholesale prices.
BROCKETT & FULLER,
219 Main st.
march 17 3w2

STOW'S BIBLE CLASS QUESTION BOOK on Christian Doctrine, Banvard's Practical and Topical do., Ripley's Historical do., New England do., vols. I. II. and III., Child's Scripture do., together with a full assortment of Sabbath School and Hymn Books—for sale at BROCKETT & FULLER'S,
219 Main st.
march 17 3w2

Drugs, Medicines, &c.

THE subscriber, having entered upon the third year of his present business, and a moderate success having attended his efforts, would gratefully remember his patrons, assuring them that he has constantly on hand a good supply of the most approved Medicines and no pains are spared in compounding and putting them up with neatness and dispatch.

He has also on hand, very celebrated Patent Medicines, and designs to have none but of real merit.—Among them may be found a variety of SARSAPARILLA SYRUPS—Townsend's, Sand's, Bull's, &c.

Also the most approved PILLS of the various kinds extant—Dean's Rheumatic, Wright's Indian Vegetable, Phelps' Tomato, and Hooper's English Female, with many others of good quality and low prices.

DYE STUFFS, PAINTS AND OILS.

Paint Brushes, Potash, Sal Soda, Neats-foot Oil, of the best quality, with a general assortment of Perfumery and Fancy Goods offered to the public on reasonable terms, and a continuance of patronage at the
PEOPLE'S FAMILY MEDICINE STORE,
306 North Main street, is respectfully solicited by
JOHN BRADDOCK.
6m46

HISTORY OF THE BAPTIST DENOMINATION,
in America
AND OTHER PARTS OF THE WORLD.
BY DAVID BENEDICT.

THIS work, the result of twenty-five years' labor on the part of the author, is the only complete history of the denomination ever published. It traces the progress of Baptist sentiments from the beginning,—through all the forms and phases of the Church,—the rise of the Baptist denomination, distinctively, and its progress down to our own time.

It contains about 1 000 royal octavo pages of closely printed matter, and is embellished with fine Steel Engravings.

RECOMMENDATIONS.

From William R. Williams, D. D.

The new edition of the History of the Baptists, by the Rev. Mr. Benedict, is, to a great extent, independent of his earlier volumes, and seems to the subscriber a work of much value. He has made large extracts from the history of the Mennonite Martyrs. From the great variety of the work which furnished these, the extracts will, to our churches, have, besides their own great intrinsic interest, the additional charm of novelty. As to the Baptists of the United States, he has with laborious fidelity compiled a mass of historical and statistic intelligence, no where else to be found; and which would, in the judgment of the subscriber, make his volume almost indispensable to every one of our Pastors, and abundantly deserving of the patronage and study of our churches.
WILLIAM R. WILLIAMS.
New York, 17th February 1848.

From Spencer H. Cone, D. D.

From an examination of the Work, I cordially unite in the above commendation of Benedict's History of the Baptists.
SPENCER H. CONE.
LEWIS COLBY & CO., *Publishers*,
4w2 122 Nassau street, New York.

A Card.

BIDWELL DANIELS & CO take this opportunity to return their thanks to their friends and the public for the liberal patronage bestowed upon them for the past two years. We respectfully solicit the continuance of their trade, flattering ourselves that we can give them as good an article of HATS and CAPS as can be found in the Union. We have made great improvement in way of linings and finish of Hats.
march 10 4w1

Spring Fashion Hats.

BIDWELL DANIELS & CO., 202 Main st., will now introduce the Spring Style Hats, which are neat and tasty. We respectfully invite our friends and the public generally to examine our assortment.
march 10 4w1

ORLANDINO,
McCheyne's Works,
Hawkes' Morning Portion,
Howell on the Deaconship,
History of the Burman Mission,
Life of Charlotte Elizabeth.
For sale at BROCKETT & FULLER'S

New Goods.

J. W. DIMOCK, MERCHANT TAILOR,
127 *Main street*,

HAS just received from Boston, a fresh supply of CLOTHS, CASSIMERES and VESTINGS, which are offered his customers on as reasonable terms as at any Tailoring establishment in the city.

N. B.—The mechanical part of the business is in the hands of a competent Cutter, who will spare no effort to please his customers.

All garments made up in a workmanlike manner, and in modern style.

FOR RENT.—Two or three Tenements.
march 3 4w52

WANTED.—A number of active and efficient agents to circulate several popular works by subscription. To persons wishing to engage in the business, the subscribers are prepared to offer extraordinary inducements.
BROCKETT & FULLER,
219 Main street.
Hartford, Ct., March 3, 1848. 3w52

Just Published.

THE DOMESTIC AND SOCIAL HARP.

A collection of Hymns and Tunes intended for Family and Chapel use. The Hymns in this work have been carefully selected with reference to daily use in the family and in private devotion. The Tunes consist to a great extent of old standard melodies, the arrangement of which is in part that published by request of the English Society for the Diffusion of Useful Knowledge, and which is regarded as exceedingly beautiful. It is believed that this work will be found satisfactory to a large portion of the christian public. It is elegantly published, and sold very low.
D. R. WOODFORD & CO.,
52 170 Main street.

New Books.

MEMOIR MRS. SARAH B. JUDSON, by Fanny Forrester.
GREAT SECRET.
JUDSON OFFERING, a new supply.
THE DESERTER, by Charlotte Elizabeth.
LIFE OF CHARLOTTE ELIZABETH.
Just received by BROCKETT & FULLER.

Bibles, Bibles.

THE subscriber has on hand a large assortment of various editions, from the common School Bible for 37 1-2 cents to the folio for Fifteen Dollars. He has also on hand the following Commentaries on the Scriptures, viz:

Scott's Commentaries in 4 different editions.			
Henry's	"	"	6 vols.
Comprehensive	"	"	6 "
Patrick Lowth's	"	"	4 "
Clark's	"	"	4 "
Barnes'	"	New Testament	9 vols.
	"	Old "	4 "
Alexander on Isaiah,			2 "
Burkitt's Notes on New Testament,			2 "
Bush's	"		4 "

Together with a great variety of smaller works on different portions of the Scriptures designed to aid Sabbath School Teachers and inquirers after truth. The above with a full supply of religious books will be sold at very low prices by
E. HUNT,
feb 25 51 6 Asylum st.

SILAS CHAPMAN,

HAVING purchased of Messrs. Chapman & Williams their stock of CLOTHS, CASSIMERES and VESTINGS, will continue the business at the old stand and corner favorably known as No. 1 Central Row and 147 Main st.

Grateful for favors heretofore experienced, he hopes to merit a *share* of the patronage so liberally bestowed upon the late firm. His arrangements are such as will constantly supply him with all the various qualities, styles and colors, of Goods usually comprising a MERCHANT TAILOR'S stock, and each material sold will be warranted in texture and color. The proprietor trusts that by uniting with the above, *skill* in his profession, attention to business, and his best endeavors unceasingly put forth to please, he shall succeed in securing to those who may favor him, *"advantages"* by no means second to the most *"superior,"* and worthy the attention of the public generally.

☞ Gentlemen about replenishing their wardrobe, are respectfully invited to call at No. 1 Central Row, corner of Main 147—south State House.
Hartford, Jan. 21. 2m46

Notice to Baptist Churches.

SELECT HYMNS,

Adapted to the Devotional Exercises of the Baptist Denomination.

BY JAMES H. LINSLEY, A. M., AND GUSTAVUS F. DAVIS, D. D.

Hartford, published by Gurdon Robins, No. 2½ Asylum street.

THE highly respected compilers of this work were induced to prepare and publish it by the repeated solicitation of their brethren, and by their own conviction that such a book was needed by the churches. The Hymns are 550 in number, suitably arranged under various heads.

This valuable Hymn Book was beautifully stereo typed at Boston, at an expense of 275 dollars, under the personal direction of the late beloved Pastor of the 1st Baptist Church in Hartford; and it was while attending to this service that Bro. Davis was called away from his earthly labors in the midst of his manhood and usefulness to his rest above. The work is peculiarly adapted to Conference and Prayer Meetings, and seasons of Revival, and may be had at a *very low* price in good substantial binding by the dozen or single copy of
GURDON ROBINS,
No. 2½ Asylum st.

Also, for sale a few copies Memoir of Davis, Dr. Carey, Doddridge's Family Expositor, and Synopsis of Missions.
6w49

SPLENDID PREMIUM PLATES
FOR THE
Subscribers to the Columbian Magazine.

Sent by mail to any part of the United States,
FREE OF POSTAGE.

THE COLUMBIAN MAGAZINE, for 1848, edited by JOHN INMAN and ROBERT A. WEST. A repository of the choicest American literature, entirely original, and of the most costly original embellishments.

The Columbian Magazine enters upon a new year with prospects increasingly bright and promising; it has attained a proud position in the public estimation. The press universally, and with a generous kindness which the Proprietor gratefully acknowledges, has borne testimony to the superiority of its literature and the profusion and elegance of its embellishments; while its immense and constantly increasing circulation shows that the press has but uttered the general sentiment, and affords such agreeable evidence that it has met the expectation of all, that it seems to the publisher almost unnecessary to speak of the future.

It cannot be necessary to say much of the conduct of the literary department of the Columbian. The gentlemen who have so long and satisfactorily discharged that duty, continue their efficient services, and the Publisher is happy to announce that he has made arrangements with several of the most distinguished writers in this country, whose regular contributions will enrich the Magazine; while, as heretofore, the merit of an article, quite as much as the fame of its writer, will be the passport to its pages. Elevated sentiment and pure morality will distinguish all the literature of the Columbian Magazine.

The paper on which the Columbian will hereafter be printed, is manufactured expressly for the purpose, by one of the largest and most highly esteemed makers in the Union, and the typography will be of proportionate neatness and elegance.

The Publisher respectfully solicits from authors, artists, subscribers and agents, a continuance of the confidence hitherto so generously awarded the Magazine. As an earnest of the liberality with which he intends to conduct that department of the work, he has prepared, at a large outlay, a magnificent full length Portrait of Washington, price two dollars, in stipple and mezzotint, which will be presented, gratis *free of postage* to every yearly subscriber to the Columbian Magazine, who will send to the Publisher $3 in advance, postage paid. It is an engraving of such superior merit, and the subject is of such profound and abiding interest, that he cannot doubt that the gift will highly gratify the receiver, and largely swell the list of subscribers. He annexes also, the following unusually liberal terms of publication, it being understood that the subscriptions are in cash:

For $3, the Magazine and Engraving of Washington.

For $5, two copies of the Magazine, and the Engraving with each.

☞ The great National Picture of the Declaration of Independence, just published. This picture, which was painted by Col. Trumbull for the Rotunda at Washington, and originally engraved on copper by A. B. Durand, has been re engraved on steel, and is the result of two years' labor. It contains portraits of all the signers, and should be the Republican emblem in the home of every American citizen. The size of the engraving is 21 by 31 inches; it is printed on the best plate paper, 28 by 38 inches. Price, $3.

Every person who will send to the Publisher of the Columbian $4, post paid shall receive a copy of this Engraving and a copy of the Magazine for one year.—THE ENGRAVING FREE OF POSTAGE. For $5, the Magazine, Engraving of Washington, and Declaration of Independence.
JOHN S. TAYLOR, *Publisher*,
3w51 151 Nassau street New York.

NEW WORK.

Chambers' Miscellany
OF
USEFUL AND ENTERTAINING KNOWLEDGE.
EDITED BY ROBERT CHAMBERS, AUTHOR OF "CYCLOPEIA OF ENGLISH LITERATURE."
With Elegant Illustrative Engravings. Price 25 cts. per No.

GOULD, KENDALL & LINCOLN are happy to announce that they have completed arrangements with the Messrs. Chambers, of Edinburg, for the republication, in semi-monthly numbers, of CHAMBERS' MISCELLANY.

The design of the *Miscellany* is to supply the increasing demand for useful, instructive and entertaining reading, and to bring all the aids of literature to bear on *the cultivation of the feelings and understandings of the people*—to impress correct views on important moral and social questions—suppress every species of strife and savagery—cheer the lagging and desponding, by the relation of tales drawn from the imagination of popular writers—rouse the fancy, by description of interesting foreign scenes—give a zest to every day occupations, by ballad and lyrical poetry—in short, to furnish an unobtrusive friend and guide, a lively fireside companion, as far as that object can be attained through the instrumentality of books.

The universally acknowledged merits of the CYCLOPÆDIA OF ENGLISH LITERATURE, by the same author, connected with its rapid sale, and the unbounded commendation bestowed by the press, give the publishers full confidence in the real value and entire success of the present work.

The publication has already commenced, and will be continued semi-monthly. Each number will form a complete work, and every third number will be furnished with a title page and table of contents, thus forming a beautifully illustrated VOLUME of over 500 pages of useful and entertaining reading, adapted to every class of readers. The whole to be completed in THIRTY NUMBERS, forming TEN ELEGANT VOLUMES.

NOTICES OF THE PRESS.

From the N. Y. Commercial Advertiser.

We are glad to see an American issue of this publication, and especially in so neat and convenient a form.—It is an admirable compilation, distinguished by the good taste which has been shown in all the publications of the Messrs Chambers. It unites the useful and the entertaining. We hope its circulation here will be large enough to supplant to a good extent, the namby-pamby and immoral works which have so long been too widely circulated.

From the Mercantile Journal, Boston.

A most valuable work, and one that every body should possess. Edited by ROBERT CHAMBERS, whose industry and talent and uprightness are well known, and must secure for the work before us an extensive circulation.

From the N. Y. Observer.

A vast treasury of pleasant reading, which we commend to all families.

From the Christian World, Boston.

This is one of the most charming books that has fallen under our notice for a long time. Indeed, we feel that we must bid it a most cordial welcome. If in England there are more such works, let's have them.

From the Westfield Standard.

We are prepared to recommend it, without reserve, to the patronage of every lover of a refined and solid Literature.

From the Excelsior, Boston.

Truly useful and entertaining work. No men are better known than the Messrs. Chambers, of Edinburgh, for their happy tact of spreading knowledge before the public,—and this is done, too, in so cheap a manner that the blessing becomes at once wide-spread. The Boston publishers deserve the thanks of all friends of general education for the interest they have taken in circulating this work on this side of the Atlantic. We trust they may be amply rewarded by the favor of the community.

From the Palmyra Courier, N. Y.

Our readers will bear us witness that we are not in the habit of "puffing" indiscriminately the periodical and serial publications of the day, but so impressed are we, from such indications as have been afforded, and from the character of the editor and publishers of this Miscellany, that it will prove a most entertaining and useful work, and especially valuable to those who are forming their reading habits, and to parents who could cultivate a correct taste in their children, that we cannot refrain from thus in advance asking attention to it.

From the Literary World, N. Y.

The deserved success of Chambers' Cyclopædia of English Literature has encouraged the publishers to commence reprinting this equally popular series. Its aim is more desultory and practical than the Cyclopædia, but it is compiled with equal judgment, and adapted to the wants of the people.

From the Practical Educator, Boston.

From the plan of this work, and, also, judging from the first number, which we have received, we are led to believe it will be a very valuable publication. It will be a different thing from the Cyclopædia, but of vital importance to the reading public. It will contain interesting memoirs and historical sketches, which will be useful, instructive and entertaining; it will throw the influence of chaste literature over the feelings and the hearts of its readers, and be a highly valuable addition to public and private libraries.

From the United States Gazette, Philadelphia.

The antecedent works conducted by Mr. R. Chambers, have been received with deserved favor, and this series promises to be no less useful and popular.

From the N. Y. Recorder.

The character of the contents, and the reputation of the editor, will give it a wide circulation. Its design is, "in short, to furnish an unobtrusive friend and guide, a lively fireside companion, as far as that object can be obtained through the instrumentality of books."

From the Chronotype, Boston.

This is deservedly a great favorite with the reading public, suiting the taste of all classes, and instructive to all.

From the N. Y. Albion.

This highly useful and instructive series appears in a neat and portable form; three numbers of which have already appeared, and sold at the low price of twenty-five cents each. For young persons in domestic life, and the rising generation at large, we scarcely know a publication conveying so much knowledge of a useful and entertaining nature at a price so within the reach of almost every pocket.

☞ This work can be sent by mail to any part of the country. A direct remittance to the publishers of six DOLLARS will pay for the entire work. This liberal discount for advance pay will nearly cover the cost of postage on the work. Those wishing for one or more sample numbers can remit them accordingly.

☞ Booksellers and Agents supplied on the most liberal terms.
GOULD, KENDALL & LINCOLN,
Oct 22 34 Publishers, Boston.

Poetry.

From the Northern Literary Messenger.

The Christian Gladiator.

BY REV. S. D. PHELPS.

Morn smiled on Rome. Bright from the orient sky,
Serene and fair, the golden sun-light fell
In floods of glory on the Eternal City.
All beautiful, the world's metropolis,
Peerless she sat upon her seven glad hills,
Amid the windings of the Tiber's course.
Wrapt in the gorgeous drapery of light,
Her gold-enameled towers and glittering domes
Threw back the splendor of the glorious sun,
And rivaled him in beauty. Monuments
And Pyramids, the spoils of Egypt's art,
Whose sun-lit summits kissed the bending sky,
Stood in imposing grandeur. Crystal founts
Leapt from their hidden channels and diffused
Upon the ambient air their silvery spray.
Tall, dark and beautiful, the spreading elms
Waved their dense foliage o'er the public walks,
And threw their shadows on the Capitol.
The Forum, stretching toward the Palatine,
Along whose fresco-ceilings oft had rolled
The thunder-tones of Roman eloquence,
Was there—and Nero's residence of gold,
A thousand palaces within its walls,
Decked by the countless wealth of realms subdued.
The Coliseum, seat of Roman sports,
Upreared its front sublime in new and broad
Magnificence; and temples garnished o'er
With living canvas and the breathing marble—
Fit dwelling-places of immortal gods!

It was a festal day in Rome. The dense,
Unnumbered multitudes, like clustering clouds
That track the sky, had hastened to the scene
Of sport, and in the Coliseum gathered—
That wondrous relic of Vespasian's power,
Whose heaven-aspiring walls of adamant,
Adorned with columns, arches and arcades,
Still strike the gazer with resistless awe.
And there they sat, in radiant robes attired,—
The Emperor and his court, the thoughtful sage,
And the stern warrior; tradesmen, architects,
Matrons and maidens, and Rome's youthful sons,
Crowding the thousand gleaming galleries,
That stretched away, far as the eye could reach,
Around the Amphitheater. They came
The fight of men with beasts untamed to view,
And see the CHRISTIAN GLADIATOR die,
Unpitied, on the broad arena.

Long
Had the impetuous combats of the wild,
Infuriated monsters of the forest-depths,
And deadlier strife of reckless criminals,
Been witnessed by the rapt, delighted throng,
Who, gazing from their lofty seats, inured
To scenes of conflict and of carnage, saw
The scattered fragments of dismembered forms,
The dying struggles of the vanquished foe,
With hearts to pity closed; and gladly hailed
The conqueror's triumph with successive shouts,
Sweeping the vast enclosure round and round,
And rolling upward to the arching skies,
Like pealing thunders of Olympian Jove!

They paused; and every eye was fixed intent
Upon the Christian Gladiator, brought
To the arena by a Roman Lictor,
To expiate the crime of teaching men
A new religion. Gladly had he heard
The touching story of the CRUCIFIED,
As from the great Apostle's lips it fell,
In strains of soul-subduing eloquence.
He felt—believed it—and celestial joy
Filled all the channels of his soul. As forth
He went among the people, he rebuked
Their idol-worship, and proclaimed abroad
The wonders of the Cross. The faithless laid
Their impious hands upon the guiltless one,
And basely dragged him to the judgment-hall.
False, false, they witnessed and secured his doom—
To meet in deadly strife the mightiest beast,
Numidia's forest-king.

The Lictor led
The Christian Gladiator forth. His sword
Hung careless at his side. As if alone,
Holding communion with himself, he stood
Unmoved, and mindless of th'imposing scene.
Before him crouched his savage combatant.
Silence had thrown upon the gazing throng
Her magic spell. Calm was the Christian's brow—
Erect his form—his heavenly visage won
The sympathy of all. He bent his knee
Upon the sand, already damp with gore,
Clasped his pure hands together, and upraised
His beaming eye toward heaven, and silently
Implored Omnipotence to cast round him
The shield of His defense. His prayer was heard.
The radiant smile that played upon his lips
Told how he felt the presence of that Power
Divine, which kept the Judah-captive safe
In the dark den of lions. Strange emotions
Thrilled through the multitude that almost made
Life's crimson streams congeal. An all-pervading
Stillness, intense, profound as that which reigns
Amid the charnel chambers of the tomb,
Brooded on all, like the unbroken spell
Of death! The lion's mane had fallen low,
His eye had lost its wildness, and he seemed
To shrink before the presence of his strange
Antagonist. Urged by the Lictor's goad,
He gathered in the majesty of might,
And furious on the Gladiator fell.
His sword the monster for a while repelled,
Till overpowered by far superior strength,
He dropped at last beneath the lion's feet!
Faint murmurings of mingled joy and grief
Rose on the waveless air. Triumphant notes
Began to swell—when suddenly up-sprang
The Christian, sternly grasped his sword afresh,
And nerved with more than earthly energy,
He grappled with the foe anew, and bade
His weapon drink the life-blood of his heart!
'Twas done—the thunder-shout of victory,
Of life and freedom to the wondrous man,
Sped like a whirlwind through the mighty crowd,
And thrice it swept the Coliseum round,
And up it rolled from tier to lofty tier,
And echoed back from wall to answering wall.

Forth from the throng, and grateful to his God,
The Christian Gladiator went, prepared
By trial and by conquest, to surmount
The ills of life, the wiles of Godless men,—
To publish tidings of celestial joy
To thousands wrapt in dark idolatry;
And bear the glorious standard of the Cross,
Like him who "fought with beasts at Ephesus."
He had a nobler victory still to win,
And laurels of a brighter hue to gain;
'Twas his to point the way to heaven—to save
The lost—to wear, at last, a CROWN OF LIFE!

NEW HAVEN, CT.

It is heaven upon earth, to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

Fear, as a Motive to Repentance.

The alternative which the Gospel holds out is endless happiness in heaven, or endless suffering in hell; and the view of this alternative may well be supposed to operate to a certain degree on base and sordid minds—on those who, without any sense of virtue, or any preference of its proper enjoyments as naturally the greatest good, make no other choice of heaven than as the least of two great evils. To be deprived of sensual gratification, they hold to be an evil of no moderate size, to which they must submit in heaven; but yet they conceive of this absence of pleasure as more tolerable than positive torment, which they justly apprehend those who are excluded from heaven must undergo in the place of punishment. Of minds thus depraved, the view of the alternative of endless misery was intended to operate; and it is an argument of God's wonderful mercy that he has been pleased to display such prospects of futurity as may affect the human mind in its most corrupt and hardened state—that men in this unworthy state, in this state of enmity with God, are yet the objects of his care and pity—that "he willeth not the death of a sinner, but that the sinner should turn from his way and live." But to imagine that any one whom the warnings of the Gospel may not otherwise affect, than with the dread of the punishment of sin—that any one in whom they may work only a reluctant choice of heaven, as eligible only in comparison with a state of torment—does merely in those feelings, or by a pusillanimity in vice, which is the most those feelings can effect, satisfy the duties of the Christian calling—to imagine this, is a strange misconception of the whole scheme of Christianity. The utmost good to be expected from the principle of fear is, that it may induce a state of mind in which better principles may take effect. It may bring the sinner to hesitate between self-denial here with heaven in reversion, and gratification here with future sufferings.—In this state of ambiguity, the mind deliberates, appetite and passion intermit; conscience and reason energize. Conscience conceives the idea of the moral good; reason contemplates the new and lovely image with delight; she becomes the willing pupil of religion; she learns to discern in each created thing the print of sovereign goodness, and in the attributes of God, descries its first and perfect form. New views and new desires occupy the soul; virtue is understood to be resemblance of God; his resemblance is coveted as the highest attainment; heaven is desired as the condition of those who resemble him; and the intoxicating cup of pleasure is refused—not that the mortal palate might not find it sweet, but because vice presents it.

The Quaker and the Emperor.

Under the title of "Choice Biography," the Episcopal Recorder gives an account of interviews between William Allen, a Quaker, who made a journey of philanthropy over the continent of Europe, and the late Emperor Alexander, of Russia, an extract from which will be gratifying to our readers. The interview here mentioned occurred at Vienna. "Grellett," spoken of in the concluding remark, was an American Quaker, who had accompanied Allen on a previous mission.

"He received me very kindly, and made me sit down with him at table. I was sensible, during the whole of the interview, of a precious covering of the Lord's Spirit, and it seemed so to increase, that I gave up speaking of outward matters, and the conversation turned entirely upon what related to a better country. The emperor asked me if I would not take some tea with him, to which I readily assented; he rung his little hand-bell, and the servant came in and received his orders; two cups were brought in, but mine had sugar in it. The emperor immediately ordered it to be changed, and this led me to speak further of the poor Africans; but we soon came again upon religious subjects, and these were topics on which he delighted to dwell. He said he had suffered from being educated by those who had no sense of vital religion, but that since the year 1812, when his mind was first reached by the power of truth, he had endeavored to live conformably to what he believed to be the divine will; he felt that he was a poor weak creature, but he constantly prayed for assistance. He said, finding so little company that suited him, he spent much of his time alone in his room, for he felt that he suffered loss, when he was much with those who were in the spirit of the world; "but," said he, "when I am with you, and such as you, who love the Saviour, *I can breathe.*" He said he found it necessary to keep up the warfare continually; he then opened his whole heart to me, told me of his trials and his temptations, comparing them to the thorn in the flesh, which the apostle describes. "And if," said he, "the holy apostle was thus tried, need we wonder if it is the experience of such poor weak creatures as we are! but let us remember what the answer was to him, when he prayed to be delivered, 'My grace is sufficient for thee.' Here it does not appear that he was exempted from the trial, but was shown where he was to find his support under it." We now sat some time in silence, when I kneeled down and supplicated for the blessing of preservation. The emperor knelt on the floor by me. On rising, we were again silent for a few minutes, and then, under a sense of a renewed visitation of our Heavenly Father's love, took leave of each other, not knowing but that we might possibly meet again at Verona. He grasped my hand, and it came into my mind to tell him, that though I was conscious of being a very weak and feeble instrument, I believed that our Divine Master had sent me to comfort and encourage him. He replied, "I believe so." He then embraced and kissed me. One of the last things he said, was, 'When you write to Grellett, tell him all about me.'"

Interior of the Earth.

A fact of great interest has been proved by the boring for Artesian wells in the suburbs of Paris, namely, that as we go toward the centre of the earth the temperature increases at the rate of about one degree for every fifty feet. That the whole interior portion of the earth, or at least a great portion of it, is an igneous scene of melted rock, agitated by violent winds, though I dare not affirm it, is still rendered highly probable by the phenomena of volcanoes. The facts concerned with their eruptions have been ascertained and placed beyond a doubt. How then are they to be accounted for? The theory prevalent a few years since, that they are caused by the combustion of immense coal beds, is perfectly puerile and is entirely abandoned. All the coal in the world would never afford fuel enough for a single capital exhibition of Vesuvius. We must look higher than this; and I have little doubt that the whole rests on the action of electric and galvanic principles which are constantly in operation in the earth. We know that when certain metals are brought together, powerful electric action is evolved, and a light is produced, superior even in effulgence to the splendor of the sun. Now, if a small arrangement produces such results, what may we not expect from the combination of these immense beds of metal to be found in the earth? Here we have the key to all the grand phenomena of volcanic action. An illustration on a small scale may be seen in an instrument called the theometric battery, made of zinc, bismuth, and antimony, packed in a box, and varnished. In this, heat is evolved below, while the top is cold; and here we have the very cause of the volcano, when in the interior a fiery ocean is heaving its surges, while its peak is capped with everlasting snows.—*Prof. Silliman.*

Wellington after the Battle of Waterloo.

It was late, it was midnight, when the Duke of Wellington lay down. He had not found time so much as to wash his face or his hands; but, overcome with fatigue, threw himself, after finishing his despatches, on his bed. He had seen Dr. Hume, and desired him to come punctually at seven in the morning with his report; and the latter, who took no rest, but spent the night beside the wounded, came at the hour appointed. He knocked at the Duke's door, but received no answer; he lifted the latch and looked in, and seeing him in a sound sleep, could not find it in his heart to awaken him; by and by, however, reflecting on the importance of time to a man in the Duke's high situation, he being well aware that it formed no article in His Grace's code to prefer personal indulgence of any sort to public duty, he proceeded to the bedside and roused the sleeper. The Duke sat up in bed; his face was unshaven, and, covered with the dust and smoke of yesterday's battle, presented a rather strange appearance; yet his senses were collected, and in a moment he desired Hume to make his statement. The latter produced his list, and began to read: but when he proceeded, name after name—this as of one dead, the other as of one dying—his voice failed him; and, looking up, he saw that the Duke was in an agony of grief; the tears chased one another from His Grace's eyes, making deep furrows in the soldier's blackened cheeks, and at last he threw himself back upon his pillow, and groaned aloud. "It has been my good fortune never to lose a battle; yet all this glory can by no means compensate for so great a loss of friends," he cried.—"What victory is not too dearly purchased at such a cost?"

Life's Difficulties.

The first thing, depend upon it, is to look upon a new life with a different eye; to resolve firmly and strongly to grapple with the change which fortune has forced upon you, and to wring from it all the benefits which it is capable of yielding; to cast away vain regrets, and make ready for the future as a new being. As you cannot fit your fate to yourself, fit yourself to your fate; and it is wonderful how soon you will find difficulties vanish, disgusts disappear, and new sources of pleasure springing up where you least expected them. If there be anything in the past which goes beyond regret—anything, I mean, that you condemn, repair it as far as you have means, so that the shadow of things that you have left behind you may not cloud the sunshine of those before you.—*Russell, by G. P. R. James.*

Language.

The long period of human life in early time would secure the stability of the first language so that we are not to wonder at their being still but one language at the end of two thousand years. Etymologists have tried to discredit the confusion which took place at Babel, by pointing out common words in the various languages of the world. But it needed not that there should be a total diversity in order to stop the channels of a mutual understanding among men. A change in a small proportion of the principal words that were most necessary for the purposes of society, and therefore the most frequently used, would suffice for putting an end to all useful converse, by the constant blunders and cross purposes that would ensue. That was certainly a most stupendous miracle which led to the dispersion of mankind over all the countries of the world; and whereby, as they receded from the family which God signalized by his revelations, they were all the more apt to fall away from the true religion.

But there was another miracle equally stupendous, and a miracle of tongues too, by which the people of all various languages were recalled to the faith from which they had departed. By the one miracle each tribe, understanding only their own speech were secluded from the rest of mankind, because, saving the words used by themselves, they understood no languages. By the other miracle, the apostles and the first teachers of Christianity were made to understand all languages. By the first, God raised up barriers for the segregation of the species into distinct communities. By the second he threw down these barriers that the bearers of the heavenly message might range freely over the world, and gather out of all nations the family of the faithful.—*Dr. Chalmers' Daily Scripture Reading.*

The Wonders of Prayer.

Abraham's servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he has harbored for twenty years.—Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahitophel hangs himself. Asa prays—a victory is gained. Jehoshaphat prays—God turns away his face. Isaiah and Hezekiah pray—one hundred and eighty-five thousand Assyrians are dead in twelve hours. Daniel prays—the lions are muzzled. Mordecai and Esther fast—Haman is hanged on his own gallows in three days. Ezra prays at Ahava—God answers. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—a drought of three years succeeds. Elijah prays—rain descends apace. Elijah prays—Jordan is divided. Elisha prays—a child's soul comes back. The church prays—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened, and every man's bands were loosed. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—*Ryland.*

From the Baltimore Am. Farmer.

The Homestead and the Garden.

It is not sufficient that a farmer or planter should be attentive to the cultivation of his fields—that he should provide for them ample supplies of manure, see that his ploughing, his harrowing, and his rolling is well done, and his crops well tended. He may have done all these things, and success may have crowned his efforts to fertilize his arable lands, increase the quantity and quality of his crops, and add to his pecuniary wealth—still, if he shall have omitted to adorn his dwelling with shade trees and shrubbery, and provide a good garden for his household comfort and convenience, he will have failed in the full discharge of his duty. A house in the country without trees and shrubbery, to relieve the eye and ensure protection, is among the most cheerless sights which can be presented to human vision, and never fails to impress the stranger with an unfavorable opinion of its owner, with regard to those enjoyments of sense which so essentially enter into, and are commingled with, the outward sources of the happiness of one's family. Well convinced are we, that appointments of the kind around one's home, besides endearing that home to its possessor, by all the ties of esteem, give him additional claims to the love of his family, and ensures the respect of all; as while it proves that his heart has not been indifferent to domestic sympathies, nor turned a deaf ear to the obligations of duty at home, it is also evincive of that respect for public opinion, which the virtuous and good ever cherish, and whose possession and display, so commend one to the kindly regards of his fellow-men.

Independently, however, of these considerations, which, of themselves, should exert potential influence upon all well-regulated minds, and find a response in every generous heart,—as a mere matter of profit, the *garden*, when judiciously managed, may be made the most profitable part of a farmer's estate; for besides furnishing daily supplies of vegetables for his table, it may be a source of no inconsiderable emolument through its surplus products disposed of at market,—or if, perchance, he is too remotely situated to avail himself of that advantage, its offal and surplus produce will enable him the better to feed his stock, and thus find his remuneration for the labor bestowed in its culture.

When we speak of the *garden*, we would not be considered as looking to it solely for its edibles, for its main comforts—for although we would have its appointments, in that respect, to embrace all the vegetable tribes that have been converted to culinary uses, yet our views go farther and embrace a wider field than these. We would have its borders adorned with shrubbery and flowers of every tint and hue, from the Rose, the queen of all, the Dahlia, the gorgeous favorite, the Lily of the Valley, immortalized in holy song, to the tiniest blossom that challenges admiration or warms into being gratitude for the mighty works of the Creator. A garden, with such adornments, is grateful to the matronly pride of our wives, and awakens kindred emotions in the minds of our daughters; and unless he be insensible to those beauties which Providence has so munificently bestowed, to sweeten the thorny paths of life, it must make the *husband* and the *father*, not only better contented with his home, but fill him with love for all around him, as the gratification of the rational appetites of those whom we cherish in the warmth of our affection, should ever, and must be, foremost in our thoughts. Everything connected with rural life—all its associations—all its duties—would imply, that besides rendering such a home tributary to our wants, it should be so improved, that its embellishments should tell that it was the abode of refinement—and that its in-dwellers were equally alive to the elegancies, as to the necessaries of life. Never in our travels through the country, have we seen the woodbine or the honeysuckle, twining around the porch of the farmhouse—and its small court filled with shrubbery—without indulging, without knowing them, profound respect for its inmates and sometimes, when such attention to the external appearances have been so isolated as almost to partake of the character of *Oases* in the desert, we have felt our heart yearning to become the familiar of the occupants, that we might offer up our poor thanks to them, and thus bear a pleasing, though humble testimony of the acceptable service they had performed, in relieving the eye of the traveller from the dull monotony of cheerless homes, of quickening into freshness those feelings, which spring from a high appreciation of the merits of those who may be the subjects of our thoughts, whose taste had challenged our admiration and won our esteem.

An Indian's Theology.

A white man and an Indian were both brought under conviction for sin about the same time. The Indian, whose conviction was pungent, soon found joy and peace in believing, while the white man continued in darkness and distress for a long time. Seeing the Indian one day, who enjoyed the sweet consolations of religion, "Why," says the white man, should there be such a difference? Why has God forgiven your sins, while I go mourning? I have done all that I can do, but I can find no comfort." "Suppose," says the Indian, "there come along a great prince. He holds out to you a suit of clothes, and says, 'Here, take these and welcome!' You look around, feel ashamed, and say, 'No, my clothes pretty good yet; they do little longer, thank you, sir.' Then the prince, rather angry, says, 'Here, Sam, take the suit.' I look; my old blanket all rags, cold and dirty; 'thank you, thank you, kind sir!' Poor Indian now be warm and happy."—*Wesleyan Meth. Mag.*

Virtuous Actions, the Best Monument.

A man's best monument is his virtuous actions. Foolish is the hope of immortality and future praise, by the cost of senseless stone—when the passenger shall only say, here lies a fair stone and a filthy carcass. That can only report thee rich;—but for other praises, thyself must build thy monument alive, and write thy own epitaph in honest and honorable actions.—Which are so much more noble than the other, as living men are better than dead stones; nay, I know not if the other be not the way to work a perpetual succession of infamy, while the censorious reader, upon occasion thereof, shall comment upon thy bad life; whereas in this, every man's heart is a tomb, and every man's tongue writeth an epitaph upon the well-behaved. Either I will procure me such a monument to be remembered by, or else it is better to be inglorious than infamous.—*Bishop Hall.*

Russian Marriages.

Marriages in Russia are curious. The priest meets the parties at the door of the Church. The relatives also enter, having received the benediction of the priest.—They go with him to the altar, where he puts wax candles in their hands—a crown is placed on the bridegroom's head. The priest puts a ring upon one of their fingers, and it is passed round, till it is placed on the finger of the bride. He goes round the altar, followed by the friends and the couple—he gives his benediction. It takes place in the richest Church in Russia.—The same ceremonies are performed on a marriage in the family of the Emperor, except that the crown is held above, not placed on their heads. Being present once, at a marriage of the royal family, the crown was held up by boys, and it was amusing to see them stretching themselves, to hold it up. The music was delightful. I have frequently heard the choir of the Pope, but it is nothing when compared with what I heard at that marriage. I never heard music so touching. Their dresses were beautiful. The bride had a train twelve feet long, made of rich velvet, and lined throughout, with ermine, and it took five men to bear her train, and as she moved round the altar, followed her. It was attached to her dress, below the shoulder. There were many things about it very imposing. The Te Deum was sung most beautifully. There are many singular things connected with their private life. When making a dinner, the host and hostess do not sit, but like Abraham, serve their guests. The gentlemen go up to the ladies and kiss their hands, and if they are intimate, the lady kisses his cheek. These are Asiatic customs, but there is no doubt in a few years, they will pass away, and European be introduced in their place.—*Dr. Baird.*

BEAUTIFUL THOUGHT.—The setting of a great hope is like the setting of the sun. The brightness of our life is gone. Shadows of evening fall around us, and the world seems but a dull reflection—itself a broader shade. We look forward into the coming lonely night. The soul withdraws into itself. The stars arise, and the night is holy.

STRANGER'S SEATS.—One main objection to the system of owning pews in a church, would be obviated, if the congregation would always act upon the principle implied in the following anecdote.

Some time since a lady went into the —— Church of this City, and asked a boy at the door if there were any stranger's seats in the church. "Yes madam," said he. "Then please show me one." "Walk in," he replied with a polite bow, "They are all over the church.—*Watchman and Obs.*

TYPEE.—Some of our readers may have seen a book bearing this title, the author of which, an American, slanders the Sandwich island missionaries and missions without stint and without a blush. A copy having reached the islands, the Editor of the "Friend" published there, in speaking of this work of Melville says:

"Scores of passages might be quoted, showing that the *writer* sunk lower than the debased people among whom he took up his temporary abode. On the islands of Polynesia are scattered multitudes of young men from Europe and America, who are living in the same condition of Rousseau society, and it only needs the pen of a Melville to make such a life worthy of praise. It surely is not strange that such a man could find but little to praise and much to blame in the efforts of his missonary countrymen."

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